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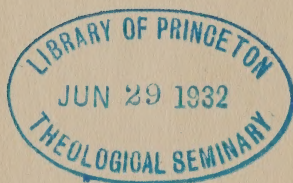




# ADVENTURES IN MISSIONARY COOPERATION

LESLIE B. MOSS

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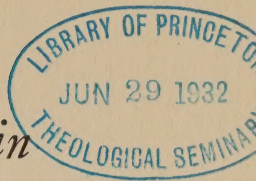


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Adventures *in*  
Missionary Cooperation

By ✓  
LESLIE B. MOSS



FOREIGN MISSIONS CONFERENCE  
OF NORTH AMERICA  
1930

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## INTRODUCTION

THIS account of cooperative missionary endeavor does not profess to be exhaustive nor to picture all of the accomplishments. It has been prepared with the thought that the Christian church today needs to devote its energy and intellect to the task of discovering new and more helpful ways in which Christianity can lift the burdens of the world.

Canon Streeter in his book entitled *Reality* proposes the idea that the foundation stone of civilization lies deeper than discovery, invention, and even organization. These things, he believes, are possible only because of man's unique gift for cooperation. There is nothing very novel in the thought that we are dependent in increasing measure upon the activities of men and women of far away lands and strange occupations. The peoples of the world are cooperating in the building of a brotherhood of dependence. This is more true than we frequently stop to appreciate.

Even in our own local communities we cooperate for mutual enjoyment, peace and satisfaction through the payment of taxes and in various valuable enterprises. It would be easy to multiply a list of ways in which cooperation either between individuals, or groups, or business organizations, or national governments is continually growing. Cooperation in the world of practical affairs is no idle dream and no vain hope. While it is frequently set back by competition, the path of true progress must inevitably witness its increasing ascendancy.

The changing times in which we live, with all the flux of thought and motive that is taking place, challenge the Christian church and find it in a situation where experiment must be largely the order of the day. I believe that missionary cooperation has in it the germ that will enable an advance on the part of the church such as has heretofore been inconceivable. There is too much pessimism and confusion and concern about the present missionary situation. There should be more courage and vitality, more intelligence, more Christlikeness in our eagerness and earnestness to make His saving way known among all nations. I hope that this picture of what has been accomplished and the suggestions of possible advances may help toward this end.

# I

## DEVELOPMENT OF MISSIONARY COOPERATION IN NORTH AMERICA

**W**HEN we begin a study of Christian cooperation we are drawn inevitably back to its very foundation. The Master himself called around him a group of disciples with whom he worked, and in whose training He evidenced the deepest concern. As we read the account of those early years of the spread of the gospel message across the Roman empire we are impressed with the outstanding personalities who established the germinating centers. But again and again it is revealed to us as we read the New Testament that the strength and growth of the Christian feeling was revealed in its largest way in the working together of those who had embraced the new gospel.



The organization and perpetuation of the various branches of the Christian church is the result not only of the schismatic tendency, but has also expressed the readiness of groups of individuals to agree as touching the elements which they felt were essential. No individual church body today could remain in existence if the fundamental purpose and desire of human beings to work together did not hold. Frequently, of course, it is true that the spirit of personal or group independence gains the upper hand and there occurs a break in relationships that tends toward disintegration rather than unity.

It was in the early years of the nineteenth century that the Protestant Church received its real impetus toward the modern missionary enterprise. In the first instance this was largely supplied by a few individuals who had been fired with the purpose to carry the gospel to "heathen" lands. The challenge thus presented called for a larger evidence of cooperation than had yet been manifested. That is to say, it involved the fellowship of a much larger group of individuals and churches in the support of a work that was far away, and that could not have any immediate and pressing significance to a majority of the Christian people who were called upon to contribute to it. Nevertheless, the readiness of first one denomination and then another to consolidate its forces into a denominational mission board gave concrete evidence through the early part of the last century that the spirit of cooperation was in reality motivating

the purposes of religious men and women. The disruptive tendency of the Civil War in the middle of the century may have delayed the progress of missionary cooperation, but it could not prevent the ultimate fruitage of a larger understanding of the task which the missionary enterprise faced.



### *Beginnings of the Foreign Missions Conference*

There came then in 1886 the formation of the Student Volunteer Movement, a practical exposition by students of the earnest desire to work together in bringing other fellow-students to a commitment to life service in this most challenging enterprise. A few years later in 1893 there was gathered a group of representatives of the leading denominational foreign mission boards. Their first meeting was quite tentative. They were conscious individually of particular responsibility for administrative functions. They felt that they might benefit by sharing their experiences and problems, and perhaps obtain new light on some of these difficulties. They were reluctant to take any steps that might hamper their independent action on any of the matters discussed. They were not prepared to commit themselves or their organizations to any definite policies or plans for united action.

One senses in this and the following early meetings, if not a timidity, at least a very definite reluctance



to expose themselves to criticism on the score of minimizing denominational lines; and yet, this meeting in 1893 was the first consultative interdenominational conference of foreign mission boards and societies representing the United States and Canada. Twenty-one different mission boards and committees were represented, also the International Committee of the Young Men's Christian Association and the American Bible Society. Invitations to the meeting were sent out by the Alliance of the Presbyterian and Reformed Churches, which had held earlier meetings and whose standing committee on missionary cooperation was asked to arrange for this gathering.

So it was that the Foreign Missions Conference of North America had its inception. Probably one of the reasons why this organization has endured so effectively during the years is that it has been held a cardinal principle that "it is not within the scope of the Conference to consider questions of ecclesiastical faith and order which represent denominational differences." The functions of the Conference, as stated in its constitution, are "to provide for an annual conference of the foreign mission boards and societies of North America; to provide, through its committees, for the investigation and study of missionary problems; to foster and promote a true science of missions; and to itself perform directly or through its committees certain specific work of interest to boards and societies participating in the Conference."

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✓ It must of course be recognized that a very large part of the effectiveness of the Conference is due to the realization which has come gradually with the years that no board or society is committed by the Conference to any course of action which it may not fully support or approve. To quote again from the constitution: "The Conference being a purely voluntary association of boards and societies, neither it nor any of its committees has authority to commit the participating boards and societies to any position, policy or course of action, except as any of the participating boards and societies may . . . request or authorize the Conference or its committees to act. The Conference and its committees represent the participating boards and societies in the sense of possessing unique opportunity for knowing the mind and policies of these several missionary agencies, and of enjoying direct contact with their administrative activities. The influence and uniqueness of the Conference will depend upon the thoroughness of its investigations, the soundness of its methods of procedure, and the reasonableness of its conclusions and recommendations."

Whenever a matter has arisen involving a question of policy or attitude on larger matters connected with foreign mission administration, the plan has been not to adopt resolutions which could be published abroad as representing the attitude of the foreign mission forces of the United States and Canada, but if any action at all was taken it has been to refer

to the individual boards such recommendation as the representatives of the boards in conference, after consideration felt was justifiable. There has never been, however, any published commitment of the boards to such recommendation until they have had every opportunity to act on it individually and approved the statement so adopted. In perhaps the majority of cases no action at all may be taken as a group, but the result of conference is carried back to individual boards for information. While to some this process seems unforgivably slow, it has built a strength of fellowship and understanding and essential unity of action quite surprising.



### *Growth of the Conference*

From the group of sixty-eight men representing the twenty-three boards and societies that came together in 1893 without any settled purpose, the annual conference has grown to an attendance of nearly four hundred, representing between sixty-five and seventy boards and societies. There are always some boards unable to send representatives. The total number supporting the budget of the Conference is over one hundred. "The adventure undertaken in faith has shown marvelous results in the establishment of a rich fellowship of experience and community of interest." During the early years the annual meeting represented the chief activity of the Conference.



The missionary leaders found opportunity to discuss their problems and to study many matters and to interchange experience which helped in the expansion of the missionary work. During the closing years of the nineteenth century and the early days of the twentieth the world was experiencing a rapid development in consciousness of its farther reaches.

For the people of the United States the acquisition of the Philippines represented a far stretch of imagination. The British people were engaged in the Boer War in South Africa, and the Boxer uprising took place in China just at the turn of the century. These events helped to focus the eyes of Christian people on the tremendous need and opportunity for Christian missions and led to an increase in constructive cooperative effort. It was a question of much debate for a number of years after the opening of the twentieth century whether or not the Conference should organize a standing committee. Finally in 1907 such a committee was formed "to consider any questions . . . referred to it, and it is understood that the general range of its work shall include such features as (a) suggestions in regard to unoccupied fields; (b) negotiations with governments; (c) consideration of questions arising on the mission field between the missions of different boards, etc."

The part which the Foreign Missions Conference played in the bringing together of international gatherings will be dealt with in a later chapter. Christian men and women the world around have been praying



for many years for the growth of a closer unity among the disciples of Christ. Various efforts have been made to develop harmony of thought and belief. But the most successful results have been achieved where men have been able to unite because of the magnitude and importance of the common task to which their hearts are consecrated. The Conference has been a success in that it has demonstrated the possibility of men and women of widely differing personal viewpoints uniting to study their common task in entire harmony, while they agree to the right of difference in matters of belief.

This is the explanation of the allegiance of mission administrators to the Foreign Missions Conference and the program they have developed for it. One of the practical benefits which has been served by the mission boards cooperating at the home base has been the development of comity in the occupation of the field. In some cases it has been necessary to effect a rather complete redistribution of the work of the denominations in a given area, as was the case in Mexico. In other cases by common agreement the territory has been allotted to the mission groups which were first in the field. These in turn have sometimes called to their assistance kindred denominations to make possible the more complete meeting of responsibilities. This was true in the case of Korea, which was originally occupied by the Methodists and Presbyterians. The Methodists turned to their Methodist brethren in Canada, and the Presbyterians

invited those of similar faith in Australia and Canada to join with them in fulfilling their responsibilities. The Philippines were studied from the standpoint of American responsibility, and eight mission boards joined in the Evangelical Union, by which their work in that island was delimited. This principle in the main has held good, that under the leadership of administrators who cooperate in the United States and Canada, differences over territory to be occupied on the field could not long exist.

The Conference has made its services available for the mission boards that are desirous of opening missions in heretofore uncultivated fields. There is far less overlapping of effort on the field today than many people suppose, and every missionary dollar accomplishes more because the different groups are working together on a thorough basis of understanding. It should be noted too that this in no sense indicates any design to standardize missionary activities or cut them all from one pattern. It does mean expending effort in ways and places where it will do the most good and not conflict with others.



### *Organization of Conference Activities*

Following the world missionary conference at Edinburgh in 1910 a new impetus was given to the cooperative activities of the foreign mission agencies on this continent. A headquarters office was estab-

lished at 25 Madison Avenue in New York City and various sub-committees were appointed by the Committee of Reference and Counsel which had now become the ad interim executive committee of the Foreign Missions Conference. At this time also, under the guiding genius of Dr. John R. Mott who was in no small degree responsible for the growing enthusiasm for missionary cooperation, the Missionary Research Library was organized and brought into being. Through the years this library has not only collected outstanding volumes which consider problems cognate to the stream of missionary interest and enterprise, but it has also made available its resources for all those who have sought its help in the answering of significant questions as they arise. Mr. Charles H. Fahs as director, and Miss Hollis Hering as librarian, have been with the library from its beginning and have been related in a most intimate way to its growth, development and service. This great library now contains more than fifty thousand volumes and is one of the finest of its kind in the whole world. Missionaries on furlough, students, special writers, board secretaries and many others utilize its resources continually. Far and wide it is recognized as of outstanding value.

The World War brought to the mission organizations many perplexing problems. The Conference furnished a forum for the discussion of these problems, and in consultation with the British Conference of Missionary Societies it was possible to mitigate to



some extent at least the serious difficulties imposed by war conditions. One major difficulty created by the war was the care of the work formerly carried on in British territories by German missionaries. Also the British government found it necessary to safeguard the entry of foreigners into its various dependencies. In both of these matters the Foreign Missions Conference has been able to serve the boards in smoothing out the difficulties and has contributed in no small measure to the stability and uninterrupted work of missionary forces. A method of certificating missionaries entering British territory was worked out after long and careful study with the British government. This plan is still in operation and one of the essential features of it is the seal of the Foreign Missions Conference on the certificate of each missionary, thus assuring the government officials of the continued responsibility of the missionary society and through it for the missionaries that are sent into British territory.

The problems raised in China in recent years during the discussions of extraterritoriality and of the protection afforded to missionaries under the terms of the treaties which the Chinese now regard as obsolete, have found the mission boards with an instrument for joint study of this problem in the offices of the Conference. Again and again conferences on this and similar matters connected with religious liberty and the ways in which the regulations of government impinge upon missionary activities have been



held in the headquarters offices. In this way the Conference furnishes a place where such difficult problems can be discussed, and when there is unanimity of feeling common action can be agreed to. It is seldom, however, that the Conference attempts to formulate actions that would be binding upon the boards. Those who are present at the Conference carry back to their boards the sense of the gathering and the usual result is a practical conformity of mission policy that is not and could not be secured by the wielding of a stick.

Within the last two years a decree of the Portuguese government for its colonies in Africa threatened the missionary work in those countries with virtual extinction by establishing standards and regulations for the training of teachers, the use of the vernacular in the schools, and the Bible. The concerted appeal of the mission boards through diplomatic agencies brought a stay in the operation of this decree which makes more hopeful the continuance of the Christian missionary work in those countries.

The Sub-committee on Missions and Governments which is responsible for leading the study of this particular type of problem has almost always before it some matter which calls for the most careful and diplomatic handling, and yet which frequently results in untold blessing and benefit to the missionary cause. Because of the delicate character of many of these matters no publicity whatever can be given to

them at the time. The result is that, ignorantly, many people suppose that the missionary forces are neither alert in their dealing with fundamental problems of this sort nor do they have very much influence in affecting the situation. If the whole truth could wisely be published, quite the reverse is frequently the case.



### *Africa as an Example of Conference Study*

The sub-committee organization of the Committee of Reference and Counsel includes now, in addition to the Committee on Missions and Governments just referred to, one on Field Problems, another on Home Base Cultivation, and others on such matters as Missionary Personnel, Publicity, Medical Missions, and Research. The group of board administrators dealing with field problems in their respective boards are brought together under the egis of the Field Problems Committee, to discuss the matters that pertain to their particular fields. For example, for a number of years there has been a group related to African problems which has been continuously trying to increase the Africa consciousness of the Christian world. Fifty years ago interest in the possibilities of Africa was just beginning to stir. The total area of Africa controlled by Europeans did not exceed one-tenth of the continent. Today barely one-thirtieth remains free from European domination. The lure of tactical advantage as well as of practical commer-

cial gain has made European powers search out and hold tenaciously every foothold available.

It is in the basic principles of the Mandates Commission, operating under the Covenant of the League of Nations, that we see the first real hope for something more than mere exploitation in Africa. The Mandates have been based on a distinct recognition of the principle of stewardship and there are increasing signs that one and another of the nations controlling African countries are seriously regarding this side of their responsibilities.

Where problems arise on so vast a scale as in Africa it is frequently most baffling to know how to deal with them. Such a situation, for example, exists in the matter of forced labor which obtains in a number of places on the African continent. By one scheme or another large numbers of African natives are transported to distances from their homes to supply labor for private or public enterprises. Often they are forced to serve without pay to work out taxes, or if paid are perhaps cheated in the final settlement so that there is no adequate return for their labor and time. This process frequently withdraws the active and capable members of the family not only from their family life but from the opportunity to cultivate and reap their crops. On the other hand it almost surely places them under conditions foreign to their natural existence, raising problems of hygiene and sanitation as well as social health, which are of first class magnitude for the simple African native.



Under conditions that obtain in parts of Africa communicable disease is spread with alarming rapidity. Frequently the results of this labor exploitation result in the death of large numbers of the detachment at distances from their homes. The problem is the more serious where women and children are concerned. Industrial communities in Africa are increasingly drawing large groups of young men away from their homes and putting them to work under the most unusual conditions where vice and disease readily spring up and ruin their lives.

Another acute problem in Africa is the matter of adjustment between the white and black races. Many white people have gone to Africa to colonize or to make their fortunes. In areas where considerable groups of white people have gained control of the government the situation often becomes most acute for the native. The ownership of land is a very vexed question, not only in South Africa but in other countries as well. The white man easily secures large tracts of land which leaves the black man without adequate physical resources to support himself and his family.

*And putting*  
A number of years ago, initiated by boards having work in Africa and carried out with the help of the Foreign Missions Conference and the missionary conference in Great Britain, a commission was appointed to study the educational situation in Africa. Its purpose was to make a thorough survey of conditions in that continent with a view to making missionary effort more effective on the educational



side. The chairman of the commission was Dr. Thomas Jesse Jones, and one of its outstanding members was Dr. J. E. K. Aggrey, a native of the Gold Coast. Following the study of this commission in West, South and Equatorial Africa a second commission under the same leadership gave thorough study to the conditions in East Africa. The attention of the British government was captured by this evidence of the concerted interest of mission boards in what they conceived to be their responsibilities in Africa. During the years since these commissions carried out their studies there has been steadily developing an interest in and concern for the immense and growing problems of that continent.

The huge commercial interests that are becoming increasingly involved in the development of raw materials and natural resources in Africa, and all of the machinery of industry that is so rapidly finding a place there contribute to the magnitude of the situation that demands the utmost of statesmanship and consecration. The American group of secretaries concerned in mission work in Africa have tried consistently to deal with their responsibilities in this matter through the agency of the Foreign Missions Conference. Conferences have been held in this country and in England. In 1926 an international conference on Africa was held in Le Zoute, Belgium, and in 1928 the Congo missionary societies held their Jubilee, at which time a West Africa conference was held at Leopoldville.

This concern for coordinating the development of mission work throughout Africa has begun to crystallize in a most interesting way. Largely as a result of the insistence of the American societies, the International Missionary Council has asked one of its secretaries, Dr. J. H. Oldham, to devote a major portion of his attention to cooperative development of mission work in different parts of the African continent. Dr. Oldham has for many years made Africa one of his chief studies. He has traveled extensively in the different countries there and is well acquainted with the missionary and governmental problems in these areas. He has recently been a member of the Hilton Young Commission appointed by the British government to study the responsibilities of that government in the further centralization of its authority in East Africa. It is recognized that the issues underlying the report of the Commission are going to be of widespread significance in the other countries in Africa, if not on other continents as well. The essence of the commission report is that native welfare is the only ground on which greater unity of the British territories can be justified.

Dr. Oldham and his consultants among the missionary officers have worked out a program that will call for the cooperation of all mission agencies and that is conceived on the basis of a long term of years. The elements of this program include a study of better methods in evangelism; the need for education

particularly as related to the Christianization of Africa's womanhood and home life; the development of African leadership and the needs of rural communities; a health campaign calling for a simplified, comprehensive program in the attack on disease, and the creation of an African health staff of doctors, medical assistants and nurses; cooperation with other agencies in an endeavor to understand, conserve and develop what is valuable in African cultures and institutions; the bringing to bear of Christian influence for the establishment of right racial relationships; and the avoidance of all overlapping but a complete occupation of the field by the mission forces.

In recent years there has also been formed, largely at the instance of the missionary forces led by Dr. Oldham, an International Institute of African Languages and Cultures, which is now composed of representatives of many of the learned sociological and ethnological societies that are interested in the development of national cultures. More recently there has been formed an International Committee on Christian Literature for Africa which will be referred to more fully in another connection. This instance of the way in which the Africa Committee has studied the situation in Africa and tried to deal with it on the most comprehensive and constructive terms provides a forceful exhibit of the value of an instrument of cooperation such as the Foreign Missions Conference has proved itself to be.

The situation in other countries where Christian



missionaries are at work is more advanced, so that it has not been possible to deal with their problems in quite the same way; but the last five or six years has seen an organized group under the Conference almost continually giving study to the situation in China.



### *Personnel and Research*

One of the most crucial points of the whole mission enterprise is the consecrated individual who devotes his life to the carrying of this priceless gospel to the lands beyond the sea. The training of this messenger before he goes, the study of his qualifications when he makes application to the board of foreign missions for appointment, the discovery of his physical condition, all constitute problems that require the most painstaking study and consideration. Following the Edinburgh Conference in 1910 a Board of Missionary Preparation was established comprised of leading educators and mission administrators who were continually called upon to meet one or another phase of this situation. This Board of Missionary Preparation worked in close accord with the Foreign Missions Conference, but for several years, for what seemed to be strategic and satisfactory reasons, was not a direct subsidiary of the Conference. In later years, however, it has been found advantageous to have this group working as a direct part of the larger coordinating group. The Committee on Missionary Personnel,



under the chairmanship of Dr. Robert E. Speer, is composed largely of candidate secretaries of mission boards and professors in missionary training institutions who have been dealing with the problem of preparing missionaries, some of them for many years.

Among the more recent developments in the "study of the science of missions" has been the proposal to spend a larger amount of energy upon the direct study of the problem. It is well known that commercial and industrial corporations are devoting large sums annually to the maintenance of research departments which they believe are not only financially profitable but are indispensable to the progress and development of their organizational life. Why should the mission agencies which are charged with one of the most far-reaching enterprises in terms of dollars and cents, as well as in personnel, and which can certainly be classed as one of the truly great enterprises in the world, be any less responsible for the study of their task than are such industrial concerns?

The International Missionary Council in Jerusalem in 1928 helped to emphasize the need for research and study of the elements most vital in the missionary program. This has been reiterated and strengthened by the action of the Foreign Missions Conference itself in 1929 when it instructed a subcommittee to prepare plans and suggestions for the development of a program of research on the part of mission boards and the mission enterprise in general. It is now recognized as a definite objective of the

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coordinated agencies in the Foreign Missions Conference that the research spirit should be encouraged on the part of all missionaries as well as of mission boards. That is, they should be urged to search for ways of improving their present methods, and to reach out into untried areas of life around them in an effort to discover new Christian solutions for humanity's need. It is also proposed to coordinate as far as possible the studies that are being undertaken by missionaries on furlough, whether in their preparation for advanced degrees or in connection with particular interests that they may have in the mission field; to minister to the effectiveness of these studies and to encourage their assistance in cases where it may seem desirable. There will no doubt be certain large areas of study which will need to be undertaken jointly, and the committee is charged with the study of these possibilities. Such a study is even now in process of formulation by the International Missionary Council. This study was proposed at one of the annual meetings of the Foreign Missions Conference and was carried to the Jerusalem meeting of the International Missionary Council and there approved and authorized. It involves the study of the effect of the use of foreign money on the upbuilding of the indigenous church. With great care and considerable minuteness of detail this study is being shaped in such a way as to secure the salient data that will be helpful in reaching constructive findings on this matter.

### ✓ *Changing Public Attitudes toward Missions*

It is impossible to ignore the clamoring tongues of those who for selfish or other reasons would have us believe that the day of foreign missions is over. As a matter of actual fact, nothing appears to be farther from the truth than this. There is a spirit of criticism which is abroad in the world today which would defame anything, even the most holy. It is probably partly at least due to this general spirit and attitude that the active criticism of foreign missions has become so much more vocal in recent years. We are told, for instance, that the foreign mission enterprise has been of no value, that it has accomplished very meager results, it is a great waste of time, it stirs up strife and discord, it interferes in the liberties and rights of other peoples and really should be done away with altogether.

One finds occasion to pause and wonder why, if the mission enterprise is of so little value, there should be so much opposition to it. If it is not doing anything why find fault with it and urge that it be discontinued on the basis of interfering in the lives of other people? If it is succeeding in bringing to whole nations a new element of hope, a new and more vivid desire for active and satisfactory life, and a purpose to achieve national solidarity, then it can hardly be claimed that it is not effective. Of course these criticisms are not voiced by the same people, and to a large extent they nullify each other, by the fact that they are claimed by different groups of in-



dividuals. Any candid appreciation of the work which missionaries have been able to do can scarcely overlook the fact that as human agents they have made mistakes, often most egregious blunders. As human beings they have their share of faults and personalities that are difficult to get along with.

In a comparison of statistics recently issued showing the growth of Protestant missions since 1900, the communicants of the Protestant Christian churches in 1903 are given as 1,214,797. Eight years later, in 1911, this number was practically doubled, namely 2,301,772. The next year for which these statistics are available, issued in 1925, showed a further increase of approximately 50%, with a total of 3,564,699. At the same time contributions by the native church on the field had increased from nothing in 1903 to over \$7,000,000 in 1925. Such statistics are a very imperfect way of expressing the growth of influence and the effect which the mission enterprise may have. Far more significant is it to consider the far-reaching consequences of such a fact as that at least half of the cabinet officers of the new Nationalist government in China were trained in Christian schools and are acknowledged adherents of the Christian religion. The stupendous influence that such men can have and are having in the molding of the life and thought and development of a great nation like China is almost beyond computation. One might bring to his aid numerous quotations from government officials in India to show the extraordinary in-



fluence which missionaries have had in the development of the life of that people. The Director of Public Instruction in Bengal, India, some time ago made the statement that the most important problem in Bengal was rural education and that nobody was thinking about it seriously except the missionary.

In recent years there has been a movement in Japan to control all religious teaching in that country and the debates on the subject in the House of Peers and in the newspapers have been very keen. One of the leading Japanese papers said in connection with the defeat of the bill which was aimed to secure control of religious teaching: "Among the factors which impressed the Peers was the evidence of the indirect influence of Christianity among the people of the country. . . . There are many who have come in contact with Christian work and teaching, and though not adherents of any Christian body, are averse to any steps that would hamper the liberty that Christians value."

The criticisms directed against the missionary movement are, however, something that must be recognized and dealt with as wisely and effectively as possible. With this thought in mind the Conference has provided a committee whose duty it will be to secure the publicity of such information regarding missions as will help to develop a more friendly general atmosphere to the great work which the Christian church has undertaken. There are many ministers today who because of criticisms and

doubts that find widespread expression are themselves uncertain as to the attitude they ought to take or the information they can give regarding foreign mission work. The Conference issues from time to time pamphlets of information for ministers which not only provide them with quotations for their sermons but give them background material, helping them to understand the far-reaching consequences and the triumphant character of the work which the missionaries are doing.

Publicity today is changing public attitudes. The use of the radio and press cannot be overlooked. Here are fields requiring special fitness and training which cannot be commanded on voluntary bases. The committee plans to undertake this work on a foundation that will be solid and will insure the integrity and dignity of its results.



### *Working Together at Home*

One of the most immediate opportunities for missionary cooperation is found in the realm of what may be termed home base cultivation. Each mission board finds it necessary to cultivate its denominational constituency in order to secure the funds necessary for carrying on the enterprise committed to its care. What could be more natural than that the great boards, many of them going into the same communities, and fresh from the experience which has

come to them in the past of following on each other's heels in presenting their cause in a given city, should come to the conclusion that there was a field where cooperative interdenominational presentation of missions might satisfactorily and helpfully be made.

For a number of years experiments have been carried on in this realm and many very interesting and successful results have been achieved, although it would probably be inaccurate to designate what has been done as more than incidental in its character, especially when one considers the magnitude of what there is to be accomplished. The restrictions which have grown up around the free promotion of the mission enterprise in the home church have to a very marked degree inhibited the ability of boards to cooperate as fully as they would like to do in these concerted efforts. Nevertheless, on a number of occasions city-wide missionary institutes have been held in which as many as fifteen or twenty denominations have joined together in appealing to their constituencies at the same time, thereby making a much larger impression upon the total life of the community because of the simultaneous presentation. While this has had marked results in some of the larger cities, it has also brought very satisfactory consequences in many smaller communities, and similar plans will probably be carried out in the future.

Note should be made of the Missionary Education Movement in the United States. It is jointly representative of home and foreign mission societies. In



addition to the provision for preparation and publication of mission study books for different age groups it conducts summer conferences and institutes in a program of genuine missionary education. It has been in existence nearly thirty years and has had a distinguished history.

It will be our concern in a later chapter to sketch the ways in which cooperative movements have been developed in other lines and some of the specific tasks which have been undertaken. In this chapter we have attempted to give a sufficiently full picture of the purposive and continuous cooperative activities of the foreign mission boards of North America so that there may be no doubt as to the fundamental desire of organized Christian groups to contribute to the largest advance of the Kingdom of God, even beyond denominational channels.

## II

### DEVELOPMENT OF MISSIONARY COOPERATION IN OTHER LANDS

THE meeting of the World Missionary Conference in Edinburgh in 1910 was the signal for the development of a better coordination of Protestant mission forces. It was proposed there to form regional boards for cooperative purposes where they did not already exist, not only in countries from which missionaries were sent but also those to which they went. It was further agreed that there should be some form of continuing international organization which would serve as an integrating agency for these various regional bodies. This was first known as the Continuation Committee of the Edinburgh Conference, and later was organized as the International Missionary Council. (*See Chapter III.*)

*Conference of Missionary Societies in Great Britain*

As a result of this purpose enunciated in 1910 the formation of missionary cooperative agencies was rapidly accelerated. The British Conference of Missionary Societies was organized in 1912, in June of which year "a constitution was adopted under which members are appointed by societies and boards on the basis of income received in the United Kingdom and spent on work among non-Christian peoples." They, like the North American Conference, have a standing committee, in this case consisting of thirty members. This Conference grew out of the inescapable challenge of the course of events in view of the world situation. Many of the problems facing the British Conference are similar to those which have already been referred to in a discussion of the Foreign Missions Conference of North America. Some of them have demanded a larger proportionate share of emphasis because of national and imperial problems. It was only shortly after the formation of the British Conference that the war broke out, and a large share of the attention of the Conference was thus early occupied with matters growing out of the relationship between missions and governments. This was especially true in caring for the missions conducted in British territory by the German missionary societies for which provision had to be made.

Christian literature on the mission field was one of the matters that challenged the early attention of the British boards as they entered into their coopera-



tive relationships. The British Board of Study for the Preparation of Missionaries, which grew out of the Edinburgh Conference, was one of the early activities of the British societies. The situation in Moslem lands has also been one of very keen interest. The headquarters of the British Conference is in a building known as Edinburgh House, which is owned by the Conference and also houses the *International Review of Missions*, the United Council for Missionary Education, the London offices of the International Missionary Council, and other similar cooperative organizations.



### *Cooperation in China*

In China the Continuation Committee was organized in 1913 as a result of conferences held at the time of the visit of Dr. John R. Mott to that country. This brought together representatives of the mission groups in China. In distinction from the earlier missionary conferences of China, about a fourth of the organizing gathering were Chinese. The Continuation Committee formed as a result of this 1913 conference proved very active and carried on for a period of nearly ten years. In 1922 another national conference was held and at this time the Chinese representation was numerically larger than the foreign group who were present, and the proceedings of the conference were carried on both in Chinese and in English. Dr. Cheng Ching Yi was the chairman of the body.

The National Christian Council organized at that meeting, taking the place of the older Committee, had a majority of Chinese members. It has had so far a very difficult period of Chinese history in which to carry on its activities. The anti-Christian movement, the unrest of acute political disturbances, the setting up of the new Nationalist Government, and the general social disorganization has rendered it exceedingly difficult for the Council to pursue an even course which would commend it to all the groups involved.

The fundamentalist-modernist controversy which resulted in the foundation of the Bible Union caused serious difficulties and resulted in 1926 in the withdrawal of the China Inland Mission and the Christian and Missionary Alliance from its membership. This was partly due to the fact that the Chinese members of the Council and the Chinese Christians throughout the country looked to this central coordinating agency for expression of Christian viewpoints bearing on many of the outstanding problems raised by the new nationalistic outlook in China. In this respect the National Christian Council of China has been called to speak in a representative capacity to a larger extent than may have been true with the national cooperative bodies in Western lands. In 1929 the Council was reorganized and is now more effectively a representative group, particularly of the Chinese churches, than was true in earlier years. It has endeavored to keep abreast of the trend of the

best Chinese opinion as well as of the missionary group during the nearly two decades since the inception of organized cooperation in China. The accomplishments have been many and of inestimable service in the troublous history of these years.

Any résumé of cooperative activity cannot overlook other organizations which exist in China. The China Christian Education Association, for example, has exercised a very large effect upon the development and guidance of Christian education in that land. There have been also a number of provincial educational associations and similar larger groupings into regional associations which have dealt with education in their particular spheres, and altogether have been quite representative organizations. The national body has had sections on different types of education, including higher education and other branches of the educational missionary effort. It is apparent that Christian educational institutions in China are in for a period requiring patience and wisdom, if not absolute sacrifice in adjusting themselves to the rapidly advancing and sometimes conflicting Chinese purposes as they attempt to develop a national system of education.

For many years the missionary medical association in China has provided an opportunity for the missionary medical profession to meet and work out together many of their common perplexing problems. Within recent years the missionary association has become a branch of the China Medical Association.



This move is partly at least the result of the feeling that in this way, as in no other, a professional consciousness could be built up among the Chinese medical practitioners.

One might instance various other forms of cooperative activity. The National Christian Council has been responsible for bringing together groups of people interested in particular phases of missionary work and helping them in developing a larger cooperative program for the benefit of China. This has been true in such problems as rural evangelism, industrial missions and very many other phases of the missionary program. Numerous studies have been carried on under the auspices of the China Council, as is the case in other countries. These have formed a real part in the programs of the cooperative organizations. They have covered many subjects dealing with the growth and development of the church and social problems such as the use of opium. The Christian Literature Society has represented a distinct group that have worked together for the production of Christian literature. Proposals are at present under consideration to revitalize the Christian literature program and provide for it in such ways as will furnish the Christian community in China not only with literature calculated to stimulate and nourish the Christian life but with pamphlets and leaflets which will set forth the Christian message and apologetic for the increasing number of literate Chinese who have not embraced the Christian faith.

*National Councils in Other Lands*

✓ In November, 1924 the Japanese National Christian Council was launched, formed of a total of forty cooperating bodies, representing sixteen different Japanese groups and twenty missionary organizations. The Japanese Continuation Committee which had been in existence previously gave place to this larger and more comprehensive organization. The Federation of Japanese churches also merged into the larger body. The Japan Council has filled a place in the activities of the Christian church of that land similar to the councils evolved in other countries.

The National Christian Council of India, Burma and Ceylon is composed on a somewhat different basis from that of some of the other councils. In 1912-13 Dr. Mott visited India, carrying the message of the Edinburgh Conference, and assisted in organizing provincial missionary councils which were all represented on the National Missionary Council which climaxed the whole arrangement. In 1921-22 a reorganization was effected when the National Christian Council was established with a full-time secretary. In this case representatives are appointed by the ten provincial councils to the National Christian Council, in such a way that there is a rotation of membership for a four-year period. Provision is now made for the membership of at least one-half nationals on the council, and one of the objects in the formation of the council was to assist in coordinating the activities of the various provincial councils.

There is also a Medical Missionary Association in India which has just recently completed a very valuable survey of medical missionary work in India. This survey very definitely takes the ground that medical missionary work is justified for its own sake and not simply as an opener of the door to evangelism. This has been a point of view that has not always obtained in mission circles, and it is interesting to find the medical missionary group in India taking so firm a stand on this question. There is what is known as a Christian Literature Fund, under the National Christian Council, which does not itself publish literature but which seeks to develop a comprehensive program for Christian missions throughout India and to support the work of the literature associations in the various provinces with small grants and subsidies, depending upon the relative value of the piece of translation or production in the total scheme. Unfortunately, the funds at the disposal of this committee are so meager as to make its task extremely disheartening. The gradual depletion of missionary contributions has appeared to militate against sufficient support of this particular enterprise in such a way as to preclude its carrying out of a very excellently conceived and well rounded program. It is to be hoped that efforts now on foot may help to overcome the difficulties which have been felt in recent years.

Reference should be made to the organization of the Protestant Council of the Congo which has been



in existence for several years and has just undertaken the support of a full-time secretary. This is wholly made up of missionaries. The Christian Council for Western Asia and Northern Africa was organized in 1927. This latter organization represents essentially the mission groups in the Moslem lands around the Mediterranean. Provision for national representation is not as large in this group as in some other eastern countries, but it is provided for to a certain extent.

That the movement toward the formation of these cooperative organizations is not in any sense spending itself, we may note that the Evangelical Union of the Philippine Islands was reconstituted into a National Christian Council in the year 1929, and that the National Christian Council for Siam was organized in the same year. While our consideration of these national cooperative organizations has been largely confined to the countries to which missionaries are sent, we do well to bear in mind that the formation of national missionary organizations in the home countries of the older church have kept pace with those already mentioned. It is not necessary at this place to treat of the different forms of organization in each of these lands. A complete list of such national organizations is given at the end of this chapter for the sake of reference.

All of these national bodies have maintained friendly and cooperative relations with the Foreign Missions Conference of North America. In the early days of organization the latter body was able to

contribute considerable amounts to support the first steps of some of them. In later years they have come to depend jointly on the mission bodies on the field and the national Christians. The mission bodies naturally derive their funds from the denominational boards in the homeland.

There has been no attempt in the foregoing to deal exhaustively or extensively with any of the organizations involved, and the functional groupings of educational or medical associations have been dealt with merely as typical and not as in any sense confined to any one of the countries named. Perhaps at this point mention should be made of the Committee on Cooperation in Latin America, whose functions, differing from those of any of the other national organizations, partake of a dual nature and will be treated under the next chapter.



### *National Cooperative Organizations*

The National Missionary Council of Australia

Société Belge de Missions Protestantes au Congo

Committee on Cooperation in Brazil

National Christian Council of China

Conseil Protestant du Congo

Dansk Missionsraad (Danish Missionary Council)

Suomen Lähetyksneuvosto (Finnish Missionary Council)

Société des Missions Evangéliques de Paris

- Deutscher Evangelischer Missionsbund (German Evangelical Missionary Alliance)  
Conference of Missionary Societies in Great Britain and Ireland  
National Christian Council of India, Burma and Ceylon  
National Christian Council of Japan  
National Christian Council of Korea  
Committee on Cooperation in Latin America  
Commissie van Advies (The Netherlands)  
Near East Christian Council  
Netherlands Indies Missions Consul  
National Missionary Council of New Zealand  
Foreign Missions Conference of North America  
Norsk Missionsraad (Norwegian Missionary Council)  
National Christian Council of the Philippine Islands  
National Christian Council of Siam  
General Missionary Council of South Africa  
Svenska Missionsradet (Swedish Missionary Council)  
Association of Missionary Societies in Switzerland



### III

#### DEVELOPMENT OF MISSIONARY COOPERATION BETWEEN NATIONAL GROUPS

THE conferring of international missionary groups does not go back a great many decades. In 1888 the great Missionary Conference of London was held with 250 Americans in attendance. It was largely at the instance of the representatives in the Foreign Missions Conference of North America that the Ecumenical Missionary Conference of 1900 was held in New York City. To this conference came official representatives from Great Britain and it was one of the largest and most pretentious missionary gatherings ever held in this country. Inasmuch as the Foreign Missions Conference was the larger of the two national missionary cooperative organizations in existence at that time, it was only natural that the cooperative spirit and vision of those

who had gathered together in this conference should play a large part in the development of joint planning and thinking together on both sides of the Atlantic. Developments that took place in the early years of the twentieth century almost inevitably led the Christian missionary group to a deeper consideration of the multiplying problems produced by the wakening consciousness of peoples on the other side of the world. The proclamation of the Christian gospel, together with its emphasis on the worth of the individual, the Christian schools with the invasion of western scientific knowledge which they had brought to lands where science meant very little indeed, and the practical expression of Christian love and brotherhood through the instrumentality of medical missions, all combined to bring a stirring of national life that began to make itself apparent in many of these lands.

What wonder then that missionary leaders and statesmen began to think in terms of a genuine world missionary conference, which actually came to pass in 1910 at Edinburgh. A long period of preparation on the part of a number of commissions appointed in advance made the gathering one of unique significance in modern times. As we look back on Edinburgh today it is with a realization of the potency of the Christian forces and the keenness of their vision and outlook as expressed in that great gathering. The most noticeable lack from the viewpoint of modern emphasis is that of representation of nationals in that great gathering.

*The International Missionary Council*

As has been referred to in another place, the expression of that gathering called for a more conscious effort in the fostering of national organizations which would advance cooperation. These were to head up in an international organization, and the Continuation Committee of the Edinburgh Conference shortly opened offices and secured Dr. J. H. Oldham as its secretary. Dr. Oldham had a large part in the preparation for the Edinburgh gathering and was well qualified to serve as its first and continuing executive. Dr. John R. Mott was most fittingly made chairman of that committee and has continued in that position, both in the Continuation Committee and its successor, the International Missionary Council, to the present time.

In 1920 the Continuation Committee meeting at Crans, Switzerland, drafted a new constitution which was adopted at Lake Mohonk in New York, and the International Missionary Council with representation from each of the national missionary organizations was brought into existence.

Further meetings of the Council were held from time to time but no international gathering of importance comparable with the Edinburgh meeting was convened until Easter of 1928, when representatives of the Christian church in fifty different countries came together on the Mount of Olives to study their responsibilities and to reorient themselves for the prosecution of the Christian enterprise.



*The Jerusalem Meeting in 1928*

The Jerusalem gathering was conceived on an entirely different basis from that at Edinburgh. Instead of a large popular gathering which large numbers of people had the opportunity of attending, the size was restricted to two hundred delegated representatives of the churches in different lands. This limit was adhered to in order that the gathering might have the fullest opportunity for interchange of thought and expression of opinion on the great problems that now present themselves to Christian missionary forces. There were also invited a number of experts in different fields in order that they might bring their intimate knowledge of matters in their particular fields to the enrichment of the counsels of the group. There was every effort to keep the discussions close to the plane of reality and not to wander into the realm of theory.

□ It was felt by those who were responsible for the Jerusalem meeting that this gathering did not in any sense constitute a goal, but represented rather the beginning of a period of readjusted relationship to the problems that Christianity is called upon to face today. Those who came together were acutely conscious of the fact that the Christian missionary is called upon to meet attitudes of mind among the peoples to whom he goes that are radically different from those of even a few years ago. It was recognized also that there were some very great gaps in the work which the missionary enterprise is doing. Those who

were at Jerusalem did not attempt to chart a comprehensive program that the Protestant missionary group should follow in the next ten or fifteen years. They did try, however, to designate certain great areas in which the Christian church has a responsibility for pioneering effort. The response to the recommendations of that meeting of the Council already indicate the widespread acceptance of its fundamental considerations and the stimulus which the thinking of that gathering has brought to Christian people throughout the world. It is of course far too early to attempt to weigh and evaluate any progress from Jerusalem, but the meeting of the Committee of the International Missionary Council in Williamstown in July, 1929, evidenced the quickening of interest and consequent response that is taking place in every land.



### *Other International Organs and Agencies*

The Continuation Committee of the Edinburgh Conference in 1912 started the *International Review of Missions* as a journal calculated to bring to those who were most concerned comprehensive consideration of the problems of missionary advance throughout the world. It provides the latest information and thinking of those who are colleagues in this great endeavor. This journal has been carried on since that time under the egis of that committee and of its suc-

cessor, the International Missionary Council. The editor at the present time is Mr. William Paton, also one of the secretaries of the International Missionary Council, and formerly secretary of the National Christian Council of India. The *International Review* has never attempted to be popular in its appeal, and its circulation is not very extensive. It has however maintained a strong position in the missionary world in its expression of the deepest and most constructive thinking on missionary problems and on the impact of Christian thought upon non-Christian peoples and practices.

In connection with these international groups should be mentioned also the formation in 1929 of the International Committee on Christian Literature for Africa. This committee, functioning internationally as a sub-committee of the International Missionary Council, is, however, composed of national groups in those countries supporting missionary work on the continent of Africa. For the present there are two of these national groups, one in Great Britain and one in the United States and Canada. The secretary of the International Committee is Miss Margaret Wrong, with an office in London. The purpose of the committee is to foster and promote the production and distribution of Christian literature on the African continent. A constitution for the International Committee has been approved by the International Missionary Council and by the national organizations, and its very modest budget is



being supplied by the mission boards that are directly interested in this phase of the work.

Africa has over eight hundred languages, of which approximately only two hundred fifty have been reduced to writing. The number of books available in some of the languages is pathetically few, so few in fact that in many cases the whole library of a language can be tied up in an African's handkerchief. The Christian missionary has made one of his first responsibilities the teaching of the national to read and write, so that the Bible in his native language might be available for him and so that he might have the privilege of wider knowledge and understanding of the world in which he lives. It is a conspicuous lack, therefore, if the missionary should fail to give attention to the development of a more adequate and helpful literature than has yet been provided for the native Christian. In another place reference has been made to the formation of this committee and its relation to the general program of cooperative work in Africa. It is referred to here, however, in view of the fact that it is an international committee representing missionary cooperation across national frontiers.

Another international group dealing with continental missionary activity is the Committee on Cooperation in Latin America. It was formed in North America following the Panama Conference in 1916 with Dr. S. G. Inman as secretary. At the home end it draws together mission bodies, both home and foreign, conducting work in Latin America. It raises

its budget also on the basis of certain contributions it makes to national cooperative agencies in various countries in South and Central America. It is thus partly a home and partly a field organization, partly consultative and conferential, but partly also a functioning missionary organization. During the years of its existence it has taken a large part in the development of national Christian leadership in various Latin American countries.

## IV

### PRACTICAL ACCOMPLISHMENTS OF COOPERATION

#### *Union Institutions*

THE national or international phases of missionary cooperation are not necessarily the most important or even the most effective evidences of the will to work together. The development of particular pieces of union or cooperative work has had a wide vogue on the mission field. Perhaps this may to some extent have resulted from the effort to reduce overlapping. It certainly arose in many instances in the desire to produce institutions more worthy of the Christian name and more capable of expressing in their particular communities the full rounded Spirit of Christ. Contrary to expectation, it does not appear to be true that to any great extent union enterprises have been more economical for the



mission boards than otherwise. While theoretically economy might seem to be an argument favoring the building up of such institutions, probably in the majority of cases the actual result has been to call for larger expenditures in order to make the institutions really worthy of the combined efforts of the group, and of course primarily of its Leader.

Probably the best known of these cooperative or union institutions are those in the educational field. Professor R. D. Wellons in his study of *The Organizations Set up for the Control of Mission Union Higher Educational Institutions* gives the names of 113 such institutions in different countries. These include 46 middle and normal schools, colleges and seminaries in China and 22 in India. In these institutions 70 mission boards and organizations have joined hands, of which 32 have headquarters in the United States. In addition to these educational institutions there are also a number of union or cooperative hospitals.



### *Christian Literature Societies*

The Christian literature societies in different countries have in many cases brought together representatives of different Christian groups to plan for the growth and development of a Christian literature which will be adapted to the needs of the people of the country. For many years the Japan Christian Literature Society and the China Christian Litera-

ture Society have been functioning in these two countries. Of a different nature are the following which are directly representative of the mission agencies and responsible to them. The development of the India Literature Fund under the auspices of the National Christian Council of India, which was referred to elsewhere in this volume, has been of relatively recent date. Within the last decade also has been established the Christian Literature Society for Moslems, with headquarters in Cairo, of which Miss Constance Padwick is the secretary. Mention has already been made, and only recalled here, of the recently inaugurated International Committee on Christian Literature for Africa.

There is at present an effort on foot to secure funds for advancing the work of the Christian Literature Society of the Philippines. This literature society represents six denominational missions, the Young Men's Christian Association, and the Filipino Christian Church, and the effort is to secure funds in the United States which will enable that society to exercise its functions in providing an increased supply of literature for the Filipino nationals. The educational program of the United States government in the Philippines has rendered a large body of the people of the Islands literate, but all too little attention has been paid to providing an outlet for this acquired skill. A word should be said of the British and Foreign Bible Society and the American Bible Society. Without the work of these two organi-

zations the missionary effort would have fallen far short of its present results.



### *Board Cooperation*

Another type of specific enterprise entered into on a cooperative basis is known as the United Mission in Mesopotamia, formed by the three mission boards working in that area, namely, the Reformed Church in America, the Reformed Church in the United States and the Presbyterian Church, U. S. A. In this case the three missions concerned have pooled their resources in a united way and the work is carried on essentially by the one organization representing these three groups.

A most interesting piece of cooperation is evidenced by a number of boards having work in the Belgian Congo. For several years they have had a committee representing the American boards in the Congo which has provided the support of Dr. Henri Anet in Brussels, Belgium, as a liaison officer with the Belgian government. Dr. and Mrs. Anet look after missionaries of these societies sent to Belgium to study the language before going to the Congo. Dr. Anet has rendered many unique and important services not only for the mission boards concerned but for all mission work in the Congo, and with untiring energy and discretion has become *persona grata* with the government and has been able on numerous occasions to serve the best interests of the two groups.



*National Evangelistic Movements*

Let us turn to another type of cooperation. In 1929 two great evangelistic movements were started. These are the Kingdom of God Movement in Japan and the Five Year Movement in China. Both sprang from the vision and enthusiasm of Christian nationals. In the case of Japan, Kagawa, the great social prophet of that country, whose life has been intimately bound up with the development of the labor unions in Japan and with many types of social reform, has had a conviction that the Christian community in Japan could exercise a much larger influence upon the life of the Japanese empire if it were increased in numbers and revived in spiritual power. While this suggestion originated with Mr. Kagawa and a great deal of his genius is responsible for the launching and carrying forward of the program, the National Christian Council of Japan and the various mission organizations have responded to this challenge and have thrown in their efforts and resources to make this magnificent plan a success.

In China the inspiring vision was that of Dr. Cheng Ching Yi, moderator of the Church of Christ in China and general secretary of the National Christian Council. The proposal was placed before the representative Chinese Christians and mission groups in different parts of China and was finally adopted by the National Christian Council in its annual meeting. While the process of launching the actual movement was somewhat different in Japan, the essential ele-

ments in the two plans are much the same, and the response that has been called forth from missionary groups is indicative of the readiness to follow the leadership of nationals in such programs.



### *Cooperative Commissions*

In 1919 British and American missionary societies sent to India a commission to study village education. The result of their work issued in book form has stimulated experiment in village schools to overcome the manifest shortcomings and defects. Cooperation has meant the sharing of achievement or failure as experienced in schools all over India, not only through conferences of many kinds but through literature published by the National Christian Council. So, many centers of experiment have grown up which are gradually developing a better technique and method for village education.

In other connections in this book mention has been made of the educational commissions which were sent to Africa and a commission which was sent some years ago to China. A commission to study Christian higher education in India is in that country during the winter of 1930-31. The commission is made up of representatives from North America, Great Britain and of the Indian Christian community. The purpose is to study the place of Christian higher education in India in relation to government and how it can be made more effective as a Christian agency. This is

particularly appropriate in view of the rapidly emerging situation in India. A similar plan is under consideration for Japan. This commission also will have upon it representatives of the Japan Church. It will deal with middle school as well as collegiate education for men and women. Both of these studies are to be financed by the boards concerned in the work studied.



### *Expert Studies*

A unique and what promises to be a very fruitful piece of cooperation is the visit of Dr. Kenyon L. Butterfield, formerly president of Michigan State Agricultural College, to India in the interests of a Christian rural program for that land. Dr. Butterfield spent some months in South Africa in a study of the same problem. He was a member of the educational commission to China in 1921-22 and has been a Christian rural sociologist of influence and note for many years. The International Missionary Council is responsible for his visit to India, which was financed largely by mission boards conducting work there. He came in contact not only with many of the missionaries who are engaged in working among the rural people but with government representatives and educational leaders. His effort was to help the missionary group in working out plans and methods whereby the Christian gospel can be interpreted to the rural people in terms of their every day life and experience.



Following the year's experience in India Dr. Butterfield is spending the present year in Japan, Korea and China. This is part of the program projected as a result of the Jerusalem meeting of the International Missionary Council, at which time it was distinctly felt that more attention should be given to the people who live in rural areas of the world. Estimates of the number of people constituting the world's non-urban or rural population vary from 60% to 75%. It is entirely clear that these people have received all too little consideration in planning for the development of the Kingdom of God.

A similar piece of work has been in process in India for the last two or three years, under the leadership of Miss Matheson, an expert from England who has given her attention to the industrial situation in India and prepared an extensive report of her findings. This study was carried on under the auspices of the National Christian Council of India with a view to discovering the ways in which the Christian message could be made applicable to the rapidly changing and developing industrial situation in that land.

When we are thinking of special pieces of cooperation in connection with India our minds revert inevitably to the process of education and investigation carried out by the National Christian Council in connection with the use of opium in that land. While that body would be the last to claim responsibility for the forward looking acts which have been adopted by the Indian government controlling the importa-

tion, sale and use of opium, it is undoubtedly true that the information supplied by the Council to the members of the Indian legislature had a great deal to do with wakening them to the conditions obtaining in the use and abuse of this drug and hence exercised a real influence.



### *Missionary Contact*

There are many incidental ways in which mission groups cooperate with each other in connection with their work, just as there are similar pieces of cooperative work carried on between churches and localities in this country. It is not, however, our purpose to emphasize this but rather the more purposive and important pieces of work that represent concerted intention on the part of Christian groups to make their work more effective through the avenue of cooperative activity.

It would be very difficult indeed to gauge the extent or measure the achievement secured through the cooperative measures that have been indicated in this chapter. To measure the amount or value of the inspiration that an individual receives from the consciousness of another working beside him in the same great task is impossible. How much more impossible to measure it in the case of numberless relationships of this sort in different parts of the mission field. One must not always think of these cooperative phases of work as being merely between missionaries or missionary organizations, for in the majority of cases the

Christian nationals of the country concerned are drawn deeply into the program from the beginning; and while this has not been so true in years past, it has become swiftly and increasingly true during the decade just closing.

The language schools conducted under joint auspices in several centers have brought together the new missionaries in a comradeship of study and, in leisure hours, of play, which has done much to promote an active friendship and cooperative spirit and which has indubitably exercised its influence in later years. Comparable with them but on a larger scale are the summer resort contacts of the missionary groups. Conferences are frequently held and these supplement in more formal way the easy comradeship of the vacation period. It is much more unnatural to be antagonistic or uncooperative toward a man with whom you play tennis or swim and hence come to know and respect during the summer months.



### *Cooperative Publications*

There remains then to mention what by some may be regarded as a very curious exhibition of cooperation, and yet it is in fact exceedingly helpful in rendering the work of the missionary body more intelligent and more effective. We refer to the publication of surveys and year books in the different countries. Such a survey is that published under the China Continuation Committee in 1922, *The Christian Occu-*



*pation of China*, a monumental piece of work which gathered together facts regarding the missionary activity which had never before been collated. In most of the larger mission areas a year book is now published which provides a résumé of the various phases of Christian activity for the year under consideration. Reference has already been made in another connection to the *Survey of Medical Missions in India* completed in 1929. There has recently been issued a survey of Christian middle school education in China. This study was conducted under the auspices of the China Christian Education Association.

In the United States the *World Missionary Atlas* has been issued from time to time over a period of years. The last number was issued in 1925 on the basis of statistics collected for the year 1922. This gives a conspectus of the missionary enterprise which is not available in any other volume, and is of enduring significance. Another volume that has been issued on a cooperative basis is the *Missions Code Book* which has now been in use over fifteen years and has been the practical means of saving a great deal of money for the missionary agencies in the transfer of cable messages between their home offices and the missionaries on the field.

For many years there has existed in the United States and Canada a committee which gives assistance to English-speaking community churches in various port cities where the population is not sufficient to support an adequate ministry. While the

actual funds disbursed by this committee are not large, they have been most effectively disposed to assist these churches in securing the quality of ministry calculated to reach the groups who far from their native lands would otherwise be beyond church influence. At the present time six of these churches are being aided by annual grants of varying sizes.

## V

### LESS TANGIBLE RESULTS OF WORKING TOGETHER

IT WOULD seem to be in order to consider, briefly at least, some of the less tangible fruitages of the cooperative missionary enterprise. Some of these have been suggested in the preceding pages, in particular pieces of work or organizations or conferences that have been held. It may seem to be a work of supererogation to try to refer to any additional features that may represent the fruitage of missionary cooperation, but it will be in the interest of the clearest understanding to do so.

The cooperative spirit has no doubt produced the remarkable degree of comity that exists on the mission field. Dr. James Dennis in his *Foreign Missions After a Century*, published in 1893, was able to write, "The duty and rule of missionary



comity is now generally recognized, and almost universally observed. Our large societies are governed by a spirit of scrupulous courtesy in this matter. And missionaries upon the fields are in full sympathy with the obligations which this rule imposes." While Dr. Dennis was speaking of conditions existing years ago there have been numerous occasions in the years since when the willingness and desire to cooperate have given body to the ideal of missionary comity. Unfortunately, there are still a few societies, more particularly the smaller ones, that do not recognize this basis of cooperation as a Christian or spiritual duty. They feel that they are called upon to follow specific leadings of the Lord in entering territory which is already recognized as being within the jurisdiction of other missionary societies. In the main, however, the cooperative spirit and purpose has been responsible for the high degree of readiness on the part of mission groups to recognize limitations and boundaries, and work within territory that provides them ample scope for evangelism but does not overlap with other boards and thus does not lead to wasteful expenditure of funds.

One cannot help but feel that the spirit of cooperation that has been evidenced by mission boards and individual missionaries has contributed its share toward the formation of the United Churches on the mission field. At this point one needs to tread carefully lest he seem to claim for organized cooperation the result of having secured actual union. This is

probably not true but it would seem to be fairly evident that the spirit of cooperation as exhibited in the activities of missionaries and as they have given expression to it in their contacts with Christian nationals in various lands, has helped to engender an atmosphere that is favorable toward the development of United Churches.

No doubt the urge toward cooperation has been the means of developing among the missionary group a united consciousness of the task in which they are bound together. A missionary in China feels that he is working at essentially the same task as one in Africa or in India. The methods employed may be different, the types of training involved may be at opposite poles; but the spirit and purpose of the missionaries is essentially one. In missionary gatherings across the world where opportunity has been given frequently for representatives from different lands to present their work and to tell of the peculiar problems and joys in it, and to associate in less formal ways, there has been developed this sense of unity. Conscious appreciation of this has been expressed on many occasions.

There has been a growth in the sense of spiritual fellowship, not alone among missionaries but also between Christian nationals. It is impossible for a group representing fifty different countries to come together as was the case at Jerusalem in one of the high spiritual experiences of all time, or again a little later representing many of these countries, the group

that gathered at Williamstown as the Committee of the International Missionary Council, without feeling an undergirding bond of sympathy and spiritual fellowship that will go far in erasing any possible differences that may arise and in erecting bridges of understanding between different groups. It is a fellowship of peculiar richness and joy, bound together not by virtue of some external framework along organizational or functional lines, but by a rich inner sense of contact of spirit with spirit that not only permeates life but enriches and ennobles its outlook. With men and women in different lands understanding each other in this intimate way of spiritual fellowship the Kingdom of our Lord must inevitably go from strength to strength. If there were no other fruitage of missionary cooperation than this which results in the greater fellowship of Christian men and women around the world, its value to the world and to the Kingdom would be amply sufficient. It might be much more difficult in measurement and comprehension than it is now, but sometimes we are perhaps prone to place too great emphasis on the more tangible evidences of our missionary work. Nevertheless, we can with justice and with great joy point to the undoubted deepening of the channels of spiritual power through the ministration of these human instruments.



## VI

### TRENDS IN THE MISSIONARY ENTERPRISE

#### *Modern Changes Causing Confusion*

**I**N MUCH that has been said in the preceding pages there has been a tacit acknowledgment of certain trends that are apparent in the development of the modern missionary enterprise. There is an increasing confusion of mind due to the fact that the world in which we live today is not only very different from that of a generation ago, as is partially at least evidenced by the increased use of motor cars, the growth of the machine age, electricity, airplanes, radio, etc., but that in a sense which is as yet hardly definable, the world is developing an entirely new set of attitudes. It is not easy to illustrate this in a way that may be thoroughly convincing. One might refer, for example, to the chang-

ing attitudes taking place in a large portion of our society, particularly among young people, toward sex matters. Probably many people are as yet entirely unaware of these changes. Many of those who do know of them consider them the result of moral laxity and have an earnest though perhaps faint hope that the sanctions of religion may be brought to bear in such a way as to correct this "breakdown in the social structure." Other people regard it as a much more normal, sensible and sane attitude than that which was taken by our fathers and mothers. The disparity of the points of view only increases the sense of confusion.

Let us try a quite different tack. Consider the growth of the pacifist attitude. The populations of the world have been rather thoroughly disillusioned by the catastrophe of the Great War which was to have been a war to end war. Apparently it settled nothing and has left civilization with greater problems and perplexities on its hands than it had before. At least it has brought these problems into the conscious consideration of governments and peoples in a way that was not true before 1914. It is probable that there will continue to be for many years to come the emphasis on patriotism as we have so long known it, which, interpreted by the man in the street, means "my government right or wrong." There is no doubt, however, that increasing numbers of people are finding themselves unwilling to be bound by the old war psychology, the attitudes and

mind-set which accept war as the final necessary method of settling international disputes.

The changing of these attitudes is not an easy process, nor one that is accomplished in the brief span of a decade or so; but certainly we are beginning to make some progress. The courageous stand which "conscientious objectors" took during the war probably has helped some. Again and again it has been pointed out that if the world is to disarm physically it must disarm mentally. This simply means the adopting of an attitude which recognizes that the use of force settles nothing. From the formation of the League of Nations following the World War down to the most recent disarmament conference in London, there has been a progressive effort to produce an attitude as between nations and peoples which will render it more difficult to resort to force in the event of disagreements. I believe that there is still more confusion ahead along this pathway.

Some of us can remember the "trust-busting" crusades of our aggressive President Roosevelt in the early days of the present century. Then a trust was anathema, a giant octopus that might easily overwhelm the government and cause all manner of harm. Today large combinations of capital are accepted as beneficent rather than otherwise, and the attitude of the population at large, while it may be somewhat envious of wealth, nevertheless does not anticipate the immediate demoralization of society by these large aggregations of capital. Many of the



policies which were looked upon in 1900 as rank socialism are now accepted by the government as essentially sound and necessary for the conduct of business. The changing situation in the business world contributes its share to the general mental unrest.



### *Missions in Relation to Spiritual Turmoil*

It would be possible to go farther afield and discuss the spiritual turmoil and awakening taking place in both the Far East and Near East in terms of a new and very different attitude toward life on the part of great masses of the human race. The mention of these few purely indicative areas of changing thought will perhaps be sufficient. The world is turning the corner into an entirely new era of development and life. We are going through as complete and far-reaching changes as those of the Renaissance or of the Reformation or of the industrial revolution. To attempt, therefore, to weigh the effect of a particular strain of influence in our modern civilization is a most difficult task. The strain we refer to, of course, is the religious life of our time as particularly experienced in what we term the modern Protestant missionary enterprise. How are Protestant Christians attempting to carry out the essential impulsion of their faith in the midst of such a changing world? Do they have a sufficient consciousness of the changes that are impending to

be alert in seeking to provide new solutions? Are they sufficiently aware of the critical nature of these years in which they live to see that Christianity must adopt new methods just as business is adopting new methods? Is there a sensitiveness to the spiritual questing of men and women which leads them to present their message in terms that can be understood by the present generation?



### *The Response of the Jerusalem Meeting*

After asking questions like these we may reasonably hesitate about trying to interpret too clearly modern trends in missionary work. We need not depend on the idea of a single person. Fortunately, we have the consensus of the influential group gathered at Jerusalem at Eastertide in 1928 to guide in our thinking on this matter. Jerusalem was not an attempt to record a creed which would either finally express or completely avow a certain type of gospel. It was rather a forum or round table in which the purpose was to draw out the experience of those who have been closest to the progress of mission work, as well as some who have been outstanding students and thinkers in other realms of thought.

We cannot interpret the Christian life today in any other way than as affecting all of life. It is an attitude, a way in which we conduct all the activities of life, a method of treating situations that arise, a spirit in

which we deal with those with whom we come in contact. The Christian life cannot be likened to pieces of candy which we eat, and perhaps pass around to our immediate friends for their consumption. Life is not made up in neat packages of any kind. It is rather the light that kindles in the eye when we talk business with an associate; or a radiance that transforms our social contacts and makes them helpful and inspiring. How shall we know a Christian? By his austerity when faced with a moral issue, or, by his helpfulness when confronted with a man in need? So the Jerusalem gathering attempted to suggest certain broad areas of missionary activity which seemed to be the most promising fields for the expression of the Christian spirit during the years immediately ahead. What the missionary shall do in Africa in the realm of rural life may differ markedly from his program in China in the same field. The scope and method of Christian education in India may easily be poles apart from that in the Congo. It is conceivable that religious education as adapted to the needs of the children in Kenya must be greatly modified when we face the situations in China or Japan.

Jerusalem lays on the missionary group a responsibility for creative application of the genius of Christianity to the immediate conditions which they face. In speaking therefore of trends in missionary work today we are obliged to limit ourselves to what may appear frequently to be rather vague outlines. In practically all the countries where missionaries



today are at work there is a rising sense of responsibility on the part of the national Christians, which it must be admitted some of the older missionaries find perplexing and somewhat baffling to deal with. Nevertheless, it is the logical outcome of the work which our predecessors have done in proclaiming the freedom-producing gospel of Christ, the gospel which builds character, which liberates the mind from superstition, which challenges the individual not only to self-expression but to fulfilment. This gospel is beginning to bear its fruit so fully that it can be no longer successfully challenged.



#### *Development of National Christian Consciousness*

We find, then, a growing sense of ownership on the part of the national Christian in the Christian institutions which have been developed. Difficult though the transition often may be from the old missionary-centered type of activity to the more modern and changing attitude among the nationals, it is not only inevitable but basically welcomed and eagerly supported. It seems probable that while this particular trend has come into sharp focus very rapidly during a relatively brief period, it will be a considerably longer time before the natural concomitants work themselves out in the life of the Christian church in these various lands. One of the frequent complaints in recent years on the part of people in the West, and

particularly younger people, has been that too much of the missionary enterprise has been focussed on perpetuating denominationalism on the mission field, and not allowing the nationals sufficient liberty for developing organized expression of their Christianity along lines that would reflect their national genius.

No sensible person would seek to controvert the fact that there have been individual missionaries in the past who have suffered from this delusion. On the other hand, it is only fair to recognize that the gathering together of a group of believers has been the normal expression of the community of interest which Christians have felt from the time of Christ down to the present. The division of Western Protestantism into numerous denominations which many people find so obnoxious and so distressful today, has for the most part had sound psychological and historical reasons behind it. One does not blind himself to the fact, of course, that there have been many ludicrous examples of it, some of which are even today perhaps quite justly the subject of ridicule.

A missionary who carries the gospel to another race inevitably carries it in the form in which it has meant most to him. While he tries to proclaim the gospel message as free from any sectarian tinge, it becomes impossible for him to baptize the convert and to build up a group of converts without suggesting to them some form of organization. It will be recognized at a glance that it would be absolutely impossible for a group of Chinese, for example, to

exercise their national genius in translating Christianity into some form of organization peculiarly Chinese in character until they have become Christian, and have discovered by transmutation of the processes of spiritual life what the implications of Christianity really are, not only for themselves individually but for the social order in which they live. But it is just as impossible to hold these Chinese converts in a plastic or unformed condition organizationally until they have succeeded in achieving that understanding of Christian truth as it would be for a baby to be born unformed so that its parents could afterwards fashion its body into a shape which would be more pleasing to them.

While this process of the transference of denominational organization has to a certain extent stood in the way of the development of what we refer to nowadays as the indigenous church—that is, the group of believers who have attained the place where they support and direct their own church organization and seek to win converts to their way of life—it nevertheless is an inescapable step and one which we should not spend too much of our energy in decrying.

The move in China and in India toward the development of United Churches is beginning to provide an expression of the natural desires of the people to whom we go. Still, these United Churches are more or less trammled by the forms of church organization which have come to them from the West. We may perhaps look forward to a time still



in the future when the community of followers of Jesus will still more completely express by their form of organization their natural bent or genius for group expression. While the ultimate accomplishment of this may still be far in the future, one can discern even now a spirit of readiness, so far as missionary organizations are concerned, to grant to the national Christians the fullest play of freedom in making the Christian group thoroughly responsive to national aspirations.



### *Missionary Qualifications*

The extent to which the needs of the younger church shall determine the character, quality and number of missionaries has not as yet been adequately explored. Within the last year suggestions regarding the need for missionaries have been solicited from a number of Christian nationals, leaders in their various countries. With one or two exceptions the overwhelming preponderance of opinion as expressed by these leaders in the younger church is that missionaries are not only needed but are ardently desired. It is true that they make certain qualifications about the type of missionary, especially stressing the fact that he must be capable of working with the nationals rather than of exercising the functions of leadership in their midst. It becomes increasingly clear also that with

the remarkably high caliber of intellectual clarity which many of these national Christians possess, and the increasing alertness of those who have sat at the feet of western teachers, the missionaries who work with these people must have the highest possible training as well as the most potent spiritual life.

The younger church is not eager for a group of miscellaneous assorted missionaries who are ill-equipped to undertake the most strenuous adjustment to changing conditions, not simply from the West to the East, as every missionary has to do, but from a West that is changing on one plane to an East that is changing frequently on an entirely different plane. Such missionaries will do more to discredit Christ than to magnify him.



### *Complete Evangelism*

We have long had a group of missionaries whom we have termed evangelistic. Too frequently, but with quite natural commonness, we have come to regard the educational and medical missionaries as distinct from the evangelistic group in function. To those who are well acquainted with missionary work it is a truism to say that the aim and practice of all missionary effort is evangelistic; that is to say, proclaiming the gospel message. Because the educationalist has proclaimed it in one way, and the doctor and nurse in another, there has been a tendency to feel that the evangelistic worker was in a

sense by himself: a separate and possibly rather more holy exponent of the gospel than the other groups. I do not mean to imply that he himself has felt this, but there has been a tendency in home circles in considering the rounded program of Christian mission work for some people to feel that the evangelistic emphasis was not as clearly enunciated as might be.

The effect of this has often been the opposite of helpful. Perhaps we are inescapably saddled with the terminology which has grown up through the years. If this is true then it is essential that those who are presenting the cause of missions should have fully in mind the evangelistic content of the medical and other phases of the work. One way to accomplish this is to have a fuller interpretation of what we mean by evangelism. There have been many theories of evangelism, even so manifestly crude a theory as that the preaching of the gospel to a people, even though in an unknown tongue, was sufficient to carry out the command of the Lord concerning the evangelization of the world.

If we limit the Christian message to less than the full life of the individual we are restricting it beyond the obvious interpretation of its founder. Therefore it becomes necessary for the Christian missionary to carry on his work and his contact with those to whom he goes in such a way as to expand their understanding and to enrich their compre-



hension. When conditions are of the most primitive, with none of the appurtenances of our modern mechanical and industrial civilization, the richness of the gospel message is much more easily expressed to the untutored mind. But, with the crowding, hurrying, highly mechanized contacts of life in our modern world, the gospel must inevitably have much more far-reaching consequences and by the same token be much more difficult of translation into the conditions of life.

What I am trying to say is this: The carrier of the gospel message today has a much more serious and complicated task in expressing the completeness of the Christ life in such a way that it will be full of meaning to the people to whom he goes. It is not adequate, for example, for us to preach the simple gospel of a Savior who came to redeem mankind, to the women who work in the mills in Bombay or who work underground in the mines of India, or in the cotton mills of China. It becomes the responsibility of the Christian church to show these women how the Christian gospel meets their particular need in their own situation, and also to attempt to Christianize the conditions under which they labor.

I am aware that there are many people who do not recognize this as a legitimate duty of the Christian missionary. I point, however, to the spirit and attitude expressed in the Jerusalem Conference as sufficient vindication of the point of view which is here so briefly set forth. One must admit that

there is a long way yet to be traveled by the Christian church before it can express in any adequate way its message for people who are caught in the industrial web of modern civilization.

How is the value of the individual, which is one of Christ's supreme and primal emphases, to be conceived and magnified in its proper proportion in the midst of the huge factory conditions that are growing up today? You cannot evade the necessity for helping the individual to realize the abundant life that Jesus came to show, when every economic circumstance so constricts his liberty and his modes of thought as to render this idea of the abundant life ludicrous, unless unfolded in the presence of a larger understanding than most individuals are blessed with under such circumstances. The missionary enterprise therefore cannot escape the responsibility for making its evangelistic appeal a richer, fuller and more complete presentation of the gospel of Christ as applied to all realms of thought and departments of life.



### *Christian Education Against the Background of National Regulation*

The educational avenue which has been developed largely as a result of the necessity for training preachers and Bible teachers was for many years a bone of contention. There are still some groups within the missionary body who do not believe in

using their funds for educational purposes. There is a danger that seems to be well nigh inherent in the educational process, which because of its tendency to become academic, theoretical, and abstract and thus separated from actual life processes, tends to degenerate into a pursuit of intellectual superiority that quickly loses the warm and vital strains of consecrated religious fervor.

But while we recognize this difficulty, it would be folly to separate ourselves from education as a handmaid to religion. The groups that have not admitted the desirability of a balanced intellectual life as a control for what tends to become erratic religious fanaticism, have seldom produced outstandingly strong leaders in the national church. We may honor such groups for their consecration and their singleness of purpose, and deplore the fact that this has not been wedded to a larger recognition of the social processes by which man hands on to his descendants the accumulated wisdom of his experience.

The significant problems that arise in connection with the continued conduct of missionary work when the national government is in a position to conduct an educational system of its own are of a somewhat different character. The government then takes the position that the schools conducted within its borders should be carried on according to educational standards which are defensible from the government point of view, and which do not represent



the ministry to a peculiar class within the social order of the nation.

Such a situation was faced by the missionary enterprise in Japan thirty or more years ago. Universal required education in the Japanese empire has relieved the missionary societies to a certain extent of the financial burden for conducting so much educational work. The government control of private education has been gradually assuming form in China during the last twenty years, but it is only since the active emergence of the Nationalist government that the matter has become one of acute significance for the missionary body. Now the government regulations concerning registration of private schools make requirements that for the most part can be accepted by the Christian constituency without too much difficulty. The main problem, however, is the question of an opportunity for the teaching of Christian truth in connection with schools that are conducted with funds supplied by the church of the older country.

On this problem there is an opportunity for real divergence of opinion. Former President E. D. Burton of the University of Chicago, who was chairman of the Educational Commission to China, said to a group of missionary people in New York City very shortly before his death that he hoped the time would never come when the Christian missionary would have to choose between staying in China without the privilege of actively teaching Chris-

tianity or withdrawing altogether. For his part he declared himself unequivocally as convinced that the missionary should stay and carry on his educational work, even though all opportunity for teaching Christianity in the schools was denied him. He felt that the living impact of a consecrated life, the spirit and attitude of a Christ-filled teacher, could be of such profound significance in the influencing of children of school age that the Christian missionary should not run away from such an opportunity.

In Turkey the situation is more difficult than it is in China at the present time, and yet the missionary has elected to stay and continue his work, although prohibited from talking religion to anyone younger than eighteen years of age. As one looks forward to the development of the Christian communion in the various nations of the East he cannot fail to appreciate something of the extent to which Christian education will modify not only the viewpoint but the constructive effort of Christian nationals. It is difficult to speak in an inclusive way of the educational situation in the missionary enterprise, since there is a wide diversity of conditions in various countries. From the highly organized and thoroughly developed national system of education in Japan to the exceedingly primitive conditions of Africa is a spread of experience that cannot be confined within the terms of one pronouncement, unless that statement should be so vague and general as to lose much of its point.

In India, and to some extent in Africa as well, there has been a considerable degree of help afforded to the mission societies in their educational activities by government subsidies. The British government in the main has taken the position that the support of schools conducted by the missionaries is a more economical means of providing education for the people than the conduct of separate government operated institutions. The result of this has been that many institutions in India and some in Africa are subsidized directly by British government funds. A few missionary institutions have taken the position that this compromises their liberty of action and have refused to accept such grants.

In 1925 the British government enunciated its educational policy for British tropical Africa in which it declared that cooperation between government and other educational agencies should be promoted in every way, and that education should be adapted to the mentality, aptitudes, occupations and traditions of the people and the country, conserving so far as possible all healthy elements in the social fabric of their life. In discussing the effect of the contact of civilization with tribal conditions it declared that what is good in the old beliefs and sanctions should be strengthened, and to this end "the greatest importance must therefore be attached to religious teaching and moral instruction." It has been proposed that the missionary group in Africa should make definite

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arrangements with governments dividing the responsibilities for certain grades of education between the missionary group and government authority. This, however, has not been worked out in any detail as yet.

It seems probable that the developing trend in missionary educational work will be toward an emphasis on religious education. In some countries, as has already been indicated, this can be carried forward much more actively and quickly than in others. If Christian schools have any contribution whatever to make in the midst of the conditions obtaining in Eastern lands, it must no doubt be in the direction of a process which looks toward the inculcation of religious practices and ideals in the lives of the school children when they are of tender and impressionable age. Experiment in this direction has not reached any very advanced stage, but the Jerusalem meeting emphasized its importance. It declared that religion is an essential factor in education and called for experimentation with new methods and materials.

## VII

### TRENDS IN THE MISSIONARY ENTERPRISE (*Continued*)

#### *Health*

TO TURN to another of the traditional aspects of missionary work, namely the medical, the biennial Conference on Medical Missions held at Clifton Springs, New York, in February, 1930, gave expression to the conviction that in connection with the staffing of hospitals there should be a steady purpose to have at least two doctors attached to each mission hospital. A growing emphasis in the missionary field is similar to that which is becoming characteristic of the medical profession the world over in the field of preventive medicine. Reference has already been made to the survey of medical mission work in India recently completed, in which it was pointed out that the example of our Lord

fully supports the view now being more fully accepted by the missionary group that medical missions should stand upon their own feet, because it is of primary importance in expressing the concern of Jesus for the bodily welfare of his children.

In 1925 there were 1,139 physicians and 987 foreign nurses on the missionary staff. This group has working with them 612 native doctors and a staff of native trained assistants numbering upwards of 5,000. When one realizes that many of the great epidemic scourges of the world start in these far eastern countries, the importance of the missionary staff from the standpoint of world health becomes most significant indeed. However, the organization of missionary medical forces is too inadequate to expect to stop such epidemics at their source. As a medical profession is gradually developing in the various countries to which missionaries go there will be increasing opportunity for the foreign doctor and the national to work hand in hand, not only in great health centers in the cities but in reaching out into rural areas with preventive and medical measures which will aid greatly in raising the health standards of the world.

The medical missionary has a vision and a purpose in his work rendered in the name of Christ which holds him true to the most difficult and exacting requirements. From a scientific point of view we have seen physicians and bacteriologists carrying on research studies for the health of the



world with no less abnegation of personal comfort, and with quite as strong a sense of service for humanity as a missionary doctor might be able to evince. However, the Christian purpose has inspired a volume and a degree of health service in foreign lands unequaled in other branches of the profession.



### *Claiming the Attention of the Public*

The World War first brought recognition of the potency of propaganda in any large way. While it had been resorted to in previous years, it was not with such conscious determination nor on so widespread a scale. All too precipitately the world has fallen into the practice of utilizing the instruments of propaganda which the war helped to develop. Channels are gradually built up and methods are evoked by existing conditions. We do not need to lift our eyes to any distant hills to discover the presence of this perpetual octopus that surrounds us every day. It does take more than average discernment, however, to distinguish the true from the false or the promotional from the educative.

Most of us are at least slightly familiar with the far-reaching consequences of the Communist propaganda. We have seen something of its distressing effects in China, and more than rumors have come to us of its large share in the unrest in India. Those who speak from knowledge tell us of the most elaborate

and carefully worked out plans for the conduct of a world-wide program of propaganda of Communism. While the term propaganda has fallen into a considerable degree of disrepute, no one doubts today that under that or any other name a great deal is being done to affect the attitudes and mind-sets of large groups of the world's population.

One might picture a very rosy dream of a Protestant Christianity so unified in its purpose and plan that some central agency could conduct for it a world-wide program of intensive and well-directed publicity, designed to temper the attitudes of people toward the Christian gospel and almost inevitably result in an influx of untold numbers of human beings into the Christian fold. Of small use to bemoan the divided character of Protestant Christendom. Is it going too far to suggest that the democratic principle to which most modern governments adhere is essentially contained in the teachings of Christ in His emphasis on the dignity of the individual and his worth? At any rate civilization is building itself more firmly upon that democratic ideal. We deplore its waste motion, we decry its lost efficiency, and we yearn for some central authority who can drive us to effective accomplishment; but the whole attitude of personal independence makes these things roll off our backs like water from a duck.

*The Use of the Printed Page*

If there is any tendency today in the development of Christian literature it is toward a more cooperative process in its production and distribution. One major hindrance to such cooperation is the multitude of vernaculars among which missionaries in nearly every field have to work. The formation of the International Committee for Christian Literature in Africa has been cited, and other literature groups have been mentioned. There is a strong conviction in the minds of some of our missionary leaders, at least, that all too little emphasis today is placed on this instrument. The printed page has long been recognized as of peculiar potency. Protestant Christendom has insisted upon the right and consequent ability of each individual to read and decide for himself the applicability of scriptural truth. This has resulted in the emphasis on primary schools which would give sufficient knowledge to make it possible for the convert to read and write. Alas that we have not paid more attention to the group who find it impossible to continue their education beyond the earliest primary stages and who subsequently lapse into illiteracy again because of the inadequacy of literature to help them maintain the status so proudly achieved. Certain it is that the Christian forces are not making the use of literature which would be entirely consistent with their aims and purposes and which would largely multiply the results and achievements of their work. This is an



area of study that deserves the most careful attention of Christian leaders and probably will be increasingly central in the development of Christian programs in the future.



### *Christianity for the "People Apart"*

Let us turn now to a consideration of some of the fields of missionary activity that were more uniquely stressed in connection with the Jerusalem meeting. The prominence into which these matters were lifted at Jerusalem has been amply substantiated by the acceptance which has been accorded the Jerusalem findings on these subjects in so brief a period as the last two years. In preparation for the Jerusalem meeting a special investigator went to Korea and spent some time studying the rural situation in that land. A brief visit to China and India followed this particular study and the results were placed before the Jerusalem delegates. This, however, did not comprise the only material on rural matters in the hands of these representatives. A most significant summary had been made of rural practices and problems throughout the mission field. This was prepared from documents which had previously been collected. Other papers on the relation of Christianity to rural civilization were also presented. Dr. Butterfield pointed out in his paper that a billion people in the world today are living on the land.

Therefore the land has a vital significance for human welfare.

To those who have lived in the United States in recent years and have discovered the insistence of the farm problem in this country, it may not seem to be such a far cry to a consideration of the pressing rural problems in far eastern lands. The unhappy, or at least unsatisfactory, lot of the farm class in Korea, Japan, China, India and in fact all the lands to which the missionary has gone, presents to us, if our eyes are open, unmistakable challenge to the efficacy of the gospel message.

Why has not the Christian missionary gone more extensively into rural areas? It is a question that may seem natural. The answer is because the city has been regarded as a strategic center. The missionary numbers were limited and they went to the place where their activities would seem to produce the quickest and most effective results, leaving it in theory at least to the trained national to carry the good news to his own people in the community farther removed from urban centers.

Dr. William Axling, honorary secretary of the National Christian Council of Japan, in urging the visit of Dr. Butterfield to that country, reported that nearly one-half of the nation's population, approximately thirty million people, are living in rural Japan, virtually untouched by Christianity. Some have dared to hope that the radio might constitute an avenue for reaching these people apart,

to a degree hardly imagined as yet. This will no doubt be far in the future, and Christian forces cannot delay their approach to rural peoples on the basis of that hope. In India, in isolated centers, progress is being made in the direction of Christianizing the whole life of the village. This is referred to in Chapter IV. Notable advance was made in this direction by the experiments carried on at Moga. In China many helpful leads have been undertaken at the instance of some of the agricultural schools. Through the summer institutes to which preachers and teachers have been invited, and in which they have been trained in simple agricultural methods such as selection and use of improved seed and the culture of disease-free silk worms, they have helped enormously to broaden the basis of Christian understanding of rural peoples. The difficulty is that the scarcity of workers makes the actual accomplishment in relation to the total problem so infinitesimally small.

Mr. James Yen has for a number of years been gathering around him educated young Chinese who have accepted a clear call to assist in the mass education of the Chinese people. Mr. Yen while in France with the Chinese labor battalions during the war developed a method of teaching a thousand fundamental characters so that it is relatively very easy for an illiterate to acquire literacy. When he actually came to the point of developing this program in the rural communities of China he dis-



covered that there were other problems that could not possibly be evaded, economic problems which pressed so hard upon the farmer's life that one who came promising help could not possibly overlook them. The result has been the development of a social program that carried its consequences into the full life of the farmer. They have tried to apply good agricultural theory to the existing conditions prevailing in the Chinese rural districts and are carrying on different lines of experiments, one of which is the improvement of the farming implements. He reports that the old waterwheel which is so indispensable in China required two people to wind it. The poverty of the Chinese farmer made it impossible for him to buy an efficient engine which would pump the water that he needed. They therefore set themselves to apply engineering science to the improvement of that age-old waterwheel. The amazing result was a wheel that could be operated by one person instead of two, and that would at the same time raise three times as much water in a day as the old wheel and, moreover, cost \$2.00 less than the one to which the farmer had so long been accustomed. This is a real economic achievement and symbolizes the way in which sensible and helpful contribution to the rural life of any country can well be made.

It is in such matters that our mission agricultural colleges are helping to bring a new richness of life to the farmer and a new understanding of the practical consequences of a Christian attitude of

mind and heart. Reference has previously been made to the visit of Dr. Butterfield under cooperative auspices to a number of the countries of the Far East, in an effort to study most carefully at first hand the ways in which Christianity can bring to bear its spirit and purpose on the pressing needs of native populations, particularly in rural areas.



*Christianity for Those Under the Load of the Machine*

Whichever way we turn in this world in which we live we find it difficult to escape from the pressure of the industrial machine. Perhaps some of us have become so accustomed to it that it has lost its oppressiveness for us. Perhaps we do not see the wreckage which it turns out and the blasted personalities which result from its operation in all too many cases. But it is inescapably with us; no shutting of our eyes to its consequences can remove its baleful results. Of course we do not seek to minimize the tremendously beneficent influences which have resulted from its operation. To a Christian conscience, however, the transfer of this hydra-headed monster from the West, where to a certain extent at least we are accustomed to it, into the conditions of the East where people are all too unprepared for the way in which it macerates personality, must be a matter of profound concern. We cannot turn back the hands of the clock. In so far as Gandhi expects home in-

dustry to provide India with a substitute for the development of the machine age, he is leading India with the light of the will-o'-the-wisp.

How much more clearly has Kagawa seen the light of truth in the way in which he has tried to help the Japanese worker to meet the impact of industrial civilization. He has indeed shown the rare quality of a genius. As a Christian he has given his life unreservedly to the redemption of his people. Inevitably he has found that it led him into the development of labor unions and other phases of social welfare work for the Japanese people. His story is one of devotion, consecration and sacrifice that makes us sit in humility at his feet, ashamed almost to touch the border of his garment.

We cannot as Christian missionaries leave the elucidation and the working out of the Christian solutions to these problems simply to some one genius that may be raised up, as in the case of Japan. The development of such a genius or his appearance is something to be profoundly grateful for; but the Christian group as a whole needs to give its earnest consideration to ways in which the impact of industry may be elevated and Christianized, so that the lives of little children shall not be shriveled and warped in mills which offer them a beggarly pittance in return. Any Christianity that does not seek to deal with such situations as these is far less alive and potent than its Founder expected it to be.



*The Racial Aspect*

And has the Christian enterprise anything to do with the racial problem? The missionary finds himself today faced with very embarrassing and vexing questions on this problem of race. Why does the United States with its supposedly Christian background deal so harshly with other races? Why the discrimination that is entirely unchristian? What can a missionary say in defense of the land from which he comes? These may sound academic when written in a book, but when flung at you from some gathering in which you may be speaking, or by an earnest-minded student, they present a very pretty problem. Personality again. Is the person of the Negro or of the Chinese or of the Indian of interest to the Christian merely as a possible convert to a religion, or has the message of Christ dignified him and glorified him so that we not only welcome him as a brother but are ready to treat him as such on all occasions? Again our civilization hampers us. How unyielding appear to be the facts of a situation. When we become involved in a race riot is there any way in which Christianity can deal with the spirit of a mob?

In this as in other realms of social welfare the Christian plan is to meet the situation beforehand by the development of goodwill and a spirit of brotherhood; by the effort to minimize those points of friction which are prone to ignite the highly inflammable spirit of mob action. Here is one of the

most difficult fields of social experimentation in which Christian humanity has to embark.

We do not ignore the seriousness and difficulty of the other things that have been mentioned, and the areas that call for Christian pioneering and research. Here, however, is a realm where reasoned judgment finds all too difficult its role of master. Let us acknowledge that as a missionary group our handling of this realm of social life has been all too paltry in its results and recognize that in the future, with the growing contact between the races of the East and the West, the work of the Christian missionary will be intensified and his problem sharpened in acuteness.



### *Visualizing the Whole Situation*

Back of all that has been said regarding the trends of missionary work you will perhaps have sensed the lurking dependence upon a more complete and thoroughgoing study of the problems of missionary life. If we are to know the problems with which we have to deal in their entirety, in their peculiarity, and in their minutest specifications it will be because we attempt to deal with them by the strictest kind of attention and study. We cannot provide solutions for them unless we are prepared to deal with them as matters of utmost consequence, bearing upon the progress of the gospel in which we are interested. Vague generalizations are not going to bring souls

into the Kingdom of our Lord in the twentieth century, when they are oppressed and torn apart by the multiplicity of "slings and arrows of outrageous fortune."

Let us visualize the vastness of the task in which we are engaged. We cannot minimize it with any sense of Christian duty. Magnify it as we will we shall yet be short of its true magnitude. There are many enemies that work against us, if not avowedly, at least by way of louder and more insistent demand for a place in life. The processes by which Western nations have advanced through twenty centuries are being telescoped into a few short years in many of these Eastern lands. The virulence of the disease of modern life calls for the most drastic and most effective type of treatment, whether social or spiritual. To have said this is to have pointed our finger toward the needs of our Christian enterprise in the years immediately ahead.



## VIII

### ELEMENTS IN A CREATIVE PROGRAM

#### *Christian Missions as a Creative Enterprise*

IN DEALING with the problems of life there is a sense in which we seem to be forever standing on the brink of truth. We come to some particular experience and as we live through it there is a sense of unfulfilled expectancy that almost haunts us. We strive to find the truth and when we have found it we are not sure that it represents what we were struggling to discover. We have continually the hope that a new revelation may burst upon us and enthrall us with its power and its glory. The inevitable reaction is for us to wonder why truth is so difficult of attainment, why we cannot more easily and more readily comprehend it. This may be because our eyes are too dull to recognize it. Perhaps we think

of it as a finished picture hanging on the wall, a glorious statue, or a beautiful composition of music. Wonderful as these are for spiritual uplift and satisfaction, we may fail to realize that truth must often be discovered in action before it can be set down in words or marble or music. The thrilling sense of accomplishment brings us a realization of the true value of such truth as may be revealed to us. Part of the glory of the Christian religion is that the pursuit of truth and its recognition are continually a growing process. Men have felt, and still do feel that the truth as revealed in Jesus was ultimate, complete and final. What is hard for them to understand is that our human comprehension of that truth is continually developing and growing so that it means more to us today than was the case a week, a month or a year ago. We cannot think of truth as a standard locked away in some hidden vault of the universe, by which our acts and our thoughts are judged by a supreme ruler. Rather, the discovery of truth is a pursuit, an adventure, a quest, by means of which our lives are enriched, our visions realized and our hopes embodied.

This is why the Christian missionary in his task of bringing Christian truth to those of a different nation is not only bringing to them a new recognition and a larger understanding of life, but a more abundant life. Moreover, he is himself discovering continually new ways in which the truth affects himself: new ways in which his message shines before

his own eyes. The missionary in dealing with God's revelation is in a unique position to understand and embody his truth. His task is essentially a spiritual one, as we all recognize, and yet he must continually be dealing with material realities as well as with spiritual personalities. We cannot escape them, they are part of the furniture by which personality explains, betrays and develops itself. The instrumentality of the material world is essential if we are to grow in any such measure or by any such means as Jesus revealed to us. It is as we put together these material objects and bring to bear on them the spiritual force of personality that we can discover again and again new angles and new facets of the truth.

What I should like to make plain is that the Christian missionary enterprise is essentially creative in its outlook and in its effect on the world. It is not a palliative. It shows us life in new colors. There are plenty of forces which are destructive, there are plenty of movements which seek to subordinate personality. One does not have to hunt for them in this mechanical and industrial age in which we live.

But the way of subordination and destruction is not the path of growth and creation. It stirs up deadly fear, or sullen malice. There are a host of potentialities that cry aloud for development. If it were not so why should Jesus have come? These vibrant spiritual possibilities that await us we find difficult



to evaluate or successfully understand. We come to know a given individual. Perhaps we learn to know him so well that we think we can prognosticate his actions and reactions in the midst of certain attendant conditions and influences. And yet personality is so infinite in its variety that we may be completely fooled in his resultant response when the conditions we had visualized are fulfilled.

Apathy, indifference, reluctant attention, deadness of soul, are characteristic of great numbers of the world's human family. National groups have worked out philosophies which as we study and review them reveal characteristics both rich and interesting; and yet the wealth of a nation's life is not so much in her history or in her characteristics as it is in the vital quality of the personalities that constitute the fabric of her civilization. The highest quality that we know in the realm of life is that of personality. We attempt to evaluate it in terms of certain qualities or characteristics—emotions perhaps—but inevitably we are brought back to a realization that everything else achieves its value in relation to this highest good. We may grant as a matter of course that multitudes of people see their highest value in the money which they are able to secure. But money is only a meager return for a certain part of the power of the personality which seeks and uses it.

*Creating Personality*

The great problem of the Christian church, then, is to know how to deal creatively with personality. And here somehow our imaginations have been too apt to fall asleep. We deal with many a situation by rote or by rule of thumb. Perhaps we are inclined to quote some proof text to define the way in which we should act under certain conditions. The declaration of the gospel message we have said is exceedingly simple. You present the soul to Jesus Christ and He does the rest. There is a sense in which this simplicity has been the undoing of the Christian church in its missionary work. Jesus certainly had the simplest of definitions in His mind as He tried to show His twelve disciples His message by daily act and word.

But whereas Jesus directed His disciples to a way of life, we have tried to convert men to a religion, and there is a vast difference. Moreover, the way of life in the year 30 A.D. was far different from the way of life in 1930 A.D. Jesus' disciples knew nothing about an early morning rush to catch a commuter's train, to labor alongside many thousands of others at soul-destroying tasks. There was an easy give and take about the citizens of those simpler times that is more readily understood by the missionaries in some of the oriental countries than by people who live in the United States.

*The New Life*

I return to the statement that the simplicity of the Christian message has been a pitfall into which we too often have been precipitated. We have assumed that little or no brains were involved in this task. Yet one does not read the New Testament very many times to discover that Jesus was certainly one of the most astute minds of His own age. The modern world clamors for that which is new and different and exciting. Too often the Christianity which we present is something that is old and drab and casual. Gone are the days when men were called upon to live heroic lives as a result of embracing this strange new doctrine. Far behind us in the dim mists of history are the Christian martyrs whose blood was the seed of the church.

But still we cannot escape the conviction that the mode of life which called for sacrifice was the one which exhibited conquering power. And if, perchance, our Christianity today exhibits so little power, it may very well be because it is too easy a way of life; easy to accomplish, easy to understand. But, is it? Are we not just here at the crisis which the church finds it is facing today? And if our missionary message is lacking in that powerful appeal which convinces and convicts, perhaps it is because of this easy pitfall into which we have been led through the simplicity and the ease of telling the gospel message and of accepting its effects.

Professor Rufus Jones in one of the papers which



he prepared for the Jerusalem Meeting discusses this matter of our Christian task in a materialistic world. "Too few have seen that a Christian is 'a new creation,' a person living in and by a new life-energy, and taking Christ's way of life seriously and sincerely. They have assumed that the Galilean road was not built for daily travel. Nothing short of a convincing laboratory experiment of the transforming and creative power of Christianity can fully meet the condition of the world today, either at home or abroad."

One of our great New England educators has said that the task of the years that are immediately ahead of us is to give spiritual significance to the vast material accumulations and activities of applied science. It was a Chinese Christian professor who a few years ago said that the time had come to stop devoting our attention to the study of comparative religions, for these religions were largely bankrupt, and the real enemies of Christianity today are economic determinism, fascism and kindred ways of thinking. Let us dwell for a moment on this sense of impending changes, the stress of living amid conditions which seem to point the way into new conceptions of life and thought. Count Keyserling in one of his numerous books has said that we are living in a period of gestation, a reversion to beginnings; that we are in a chaotic experimental period out of which new spiritual achievement is bound to come.

There can be no question but that Christianity

has a message for such a world as that in which we live. We believe it is the message of truth and light. We are convinced that it has in it those seeds which properly sown will fructify in the lives of mankind and bring forth new purposes and ideals, a new spirit.

Religious thinkers are not the only ones who are seeing the need for a vital effort to make spiritual truth more compelling and invigorating in the life of mankind. Too often we discount the statements that preachers or missionaries make on this topic. But a scientist carries conviction. Steinmetz, that great electrical wizard, just a short time before his death when asked by Roger Babson what the greatest development during the next fifty years would be, replied that he believed it would be made along spiritual lines; an area of life which has clearly been of the greatest influence in the development of men, yet we have merely been playing with it. He felt that when the time comes that people realize material things do not bring happiness and are of little use in making men and women creative and powerful, then the scientists of the world will turn their laboratories to an effort to discover the sources and methods of laying hold on spiritual power. You may feel this is too material or mechanical an approach. I believe we should be prepared for many far-reaching developments and discoveries in hitherto untried ways.

*Better Utilization of Our Energy*

Our lack of applying power in the spiritual realm has been frequently laid in recent years to divisions which exist in the body of the Christian church. The lack of a controlling purpose which would obliterate the creedal and other distinctions which the different Christian groups emphasize may very well be a weakening force in Protestant Christendom. Nevertheless, there is not in sight a day when there will be any papal or other central authority which will be able to speak a single message for all the Protestant variations of the Christian gospel. Our hope for a more complete application of spiritual power to the task which we face as a Christian church must lie, at least for the present, in some other more naturally attainable direction. If there is to be any concerted effort to present the compelling nature of Christianity to the world on our present democratic basis of organization it will almost certainly lie along the lines of increased cooperation. Here is a field which though inadequately explored up to the present has yet proved of immense fruitfulness. Accepting the contribution of various groups for whatever it may be, not questioning the motives or purposes behind it, nor discussing the formulae by which it expresses itself, this method calls into play the energy, the vital enthusiasm and the constructive developments and welds them together, making the bundle much stronger than the individual reeds.



*Cooperation Is the Creative Method*

The Christian church ought not to gauge its message for the present major crisis by the mulishness of its most reactionary and unintelligent members. Nor should it run off the tracks in a wild spurt of sloppy sentimentality. It should be gathering together its most intelligent and gifted sons and daughters to plan constructively and therefore cooperatively to fulfil its mission. L. P. Jacks, in the Stevenson lectures published under the title *Constructive Citizenship*, has a trenchant sentence. "Valour is needed, valour with a united front bound together in mutual loyalty, and so made world-deep as well as world-wide." He goes on, "The 'progress' of civilization does not consist . . . in gradual advance to the point of safety. It consists much rather in a growing perception of the common risk and the growing willingness to face it *together*. The unity of civilization is the unity of that high resolve." His conviction finds high expression in "Cooperation, both world-wide and world-deep, has become the supreme necessity of the present age, the downfall of civilization being simply the alternative to that."

One cannot but feel that here is a mode of Christian activity that presents not only a fertile field for experiment, but a powerful instrument for accomplishment. Who can gainsay results of the missionary cooperative efforts that have been carried on in the last thirty-five or forty years? This little book has sought to sketch these in roughest outline. It is too late now

to ask how much poorer the world might have been without these efforts. We can be grateful that this urge to cooperation has been brought forth among missionary people and has resulted in a fellowship and a comradeship of measureless power. Along such a pathway as this lies the opportunity for true creative progress. One individual alone, apart from the stimulus and fertilization of other minds, has seldom attained the greatest heights of creative power. It is in the nature of the universe in which we live that the process of creation is always cooperative. We see it in all of life. We find it in the latest discoveries of physical science. Energy is released as a result of a continual shifting and readjustment in the relations between the electrons and the protons in matter. An inconceivable number of changes take place in the tiniest bit of matter. The electrons are in continual motion; energy is released when one of these electrons flies off from its orbit. It immediately attaches itself to some other orbit and other electrons repeat the process. A natural corollary would seem to be that if matter is disintegrating in this way there must be somehow and somewhere in the depths of the universe, beyond our present ken, a process of creation which would restore and make available again the power which is so rapidly slipping away.

The Christian forces have before them a most important opportunity, not necessarily to sink their differences to the point of finding their least common denominator, but of bringing to each other their own

peculiar richness and wealth of heritage which will enable them to fertilize the activity of the Christian group. In the field of cooperation the Christian missionary enterprise has an open road that can be traveled just as far as we are willing to go. Again and again in years past mission boards have worked together and planned together to secure a result which was commonly desired. For the most part these activities as portrayed in the preceding pages were centered around some more or less immediate and limited interest, the accomplishment of a specific task.

If we really visualize today the world in which we live with the obstacles that face us, the difficulties that are to be overcome and the problems that must be solved, we will not withhold from such an opportunity the whole of our creative force. Christianity has brought some rare solutions to the problems of the world. Often this has been the result of prophetic voices, at the time frequently anathematized if not martyred, but proclaiming a new and more vital message which ultimately secured acceptance. This has been the history of the development of all truth. But now that we have discovered the community of outlook that we have, and the certainty of like purpose in our Christian missionary work, why should we delay our utilization of this instrument? We might better ask how can we hasten the day of its achievement.



*Launch Out into the Deep*

We need to be blessed with some God-given grace to dare to experiment in new modes of Christian activity. Part of the difficulty is that human beings want certainty. Anything that savors of insecurity or instability should be shunned. Such is the reasoning of the great majority. For the present world situation the street-car transfer type of Christianity, good only at a given time and place, is not adequate. What we rather need is an ingenuity and an alertness of perception sharpened by the keenest of intuitions. As we have said before, life is an experiment in action, not a set of beliefs. Missionary cooperation will be creative in so far as it can affect helpfully and constructively this experiment. I believe that in this type of activity there is the germ of a new growth and development along spiritually distinct lines.

But the result for the business expert is going to be exceedingly disappointing for some years to come. Results are not going to be the immediate outstanding feature on the map. A business accounting will find us lacking in commodities purchased with our missionary dollars. But we are dealing in terms of personality and we are trying to effect the ultimate growth and the largest realization of great groups of human individuals whose lives await the transforming influence of the Christ. Ultimately there will be no want of results. We are told that the apostle Paul set some of the cities of Asia Minor in an uproar by his preaching. The term uproar might adequately

describe the situation in many Eastern lands today, and while not wholly due to missionary influence, it can hardly be successfully contended that much of it is not due to the preaching of the successors of the apostle Paul.



### *Cooperation for the Proclamation of the Message*

What are some of the lines which missionary cooperation will find open to engage in? Many have said that the missionary enterprise is now about to dwindle into obscurity. The essential missionary spirit is so central to Christianity that unless we conceive of the Christian religion as having lost its vital power and effect, we must accept the probability that in some form or another the missionary impulsion will still continue to make itself felt in world affairs.

The recent rapid rise of nationalism has brought into the foreground the determination of nationals to exercise a controlling influence in the Christian church in their own lands. As the present process of change becomes further advanced and the nationals achieve a sustained ability to support and direct the affairs of the indigenous church missionaries may well be released in increasing numbers. A short-sighted policy would say our missionary task is done; let them come home and allow us to utilize our money in more selfish ways. The path of missionary cooperation affords a striking contrast to this conclusion. The missionaries may now move on to unoccupied fields and pro-

claim the gospel message in heretofore unevangelized areas.

If this is undertaken the creatively Christian approach will be not as separate denominations, but in a large measure of cooperation. The task should be planned on a combined basis with all the religious forces cooperating and with the appointment of missionaries to such service on the basis of fitness and without respect to their denominational affiliations. This will require the sinking of some of those points of view which have insisted that any one denomination or board held a monopoly of Christian truth. But as we have pointed out above, what is needed is some God-given grace for experiment in new modes, and this is certainly one of the areas.



### *A Broader Interpretation of Education*

One of the places where the missionary enterprise has frequently been most severely criticized is in the expensive type and character of the educational institutions which it has set up on the mission field. I do not share the conviction that Christian missionaries would wisely have refrained altogether from the establishment of educational institutions. If a Christian leadership is ever to be developed in any of these countries it must be with the help and through the agencies of such institutions. Now, however, in broad outlines the various countries have what might



be termed a sufficient beginning of such Christian educational institutions. Some of these are on a basis that can hardly be completely supported by the national church for many years to come. This is not as much of a handicap as might appear on its face. There are very few higher educational institutions in this or any other country which are completely self-supporting. Most of them depend in greater or lesser degree on endowments in one form or another.

But to turn our attention to the type of education in which the missionary movement may find its expression in the years ahead. I am convinced that there is a larger field for the wider outreach of our Christian influence than has yet been undertaken.

James Yen with his Mass Education Movement in China has much of suggestion for the missionary organizations in this new day in effective cooperation. This type of education of course is more readily applicable to adult groups than to children. The missionaries can profitably undertake something of both. Such a program planned for adult advancement in any or all of the countries where missionary work is now carried on would be a considerable departure from present policy. It could only be undertaken in any truly Christian sense on the basis of genuine cooperation in which the various denominational groups combined for the accomplishment of an enlarged and broadened program.

Any consideration of educational needs can not leave far behind it a program for the development of

adequate literature. Such literature will not only provide food for the minds that are awakened by education but will also serve as a stimulus and a tool for the further advancement of such education among those who have been reached. The Christian forces have been too dilatory in their attention to this matter.

Here again, any program that would be conceived in terms calculated to serve the needs of the vast populations involved would be ridiculous unless it were conceived on lines of genuine and whole-hearted cooperation. No single missionary board, nor even a handful of consecrated missionaries, could supply the funds nor the planning wisdom necessary to set forward such a program in Kingdom terms.

There are two instruments that have been rapidly developed in recent years to which the church has paid little attention. The moving pictures, with their recently added accomplishment, the talking pictures, present a field for religious experiment that should excite the heart and interest of every Christian. Could we but visualize the possibilities of this instrument for the proclamation of Christian truth and the spread of Christian education, we would have a vision of alluring and compelling power. But once more, the instrument is too expensive to be useful in any satisfactory measure for any single group. Only as the largest degree of cooperation is secured and the most liberal yielding up of prejudices achieved can this field be adequately employed in mission work.

And then there is the radio. With inter-continent communication already established, and with television in the offing, we have a yet more marvelous means of linking nation to nation and heart to heart across vast distances. And this is no simple or inexpensive instrument either. Cooperation again will be the only key that will unlock this vast potential reservoir of influence in world affairs.



### *Blazing New Trails Together*

We are standing as Christians on the threshold of a new mansion of our Father's house. Our Lord would show us the way into an understanding and enjoyment of its privileges. I believe the time has come when we should move into this new future with more conscious and determined cooperation. We should band ourselves much more firmly and closely together in an organization which will plan for our work in a more constructively purposeful way than in the past. The large combinations in the business world have more rapidly responded to modern demands for closer organization than have the Christian churches. It is high time we gave this matter our most careful study, welding a more highly responsible group to meet our needs. There should be a board of missionary strategy whose recommendations regarding emphases and patterns of work, hammered out on the anvil of the world situation, would be regarded



by all missionary agencies as of compelling weight.

The world today is not depending nearly so much on outstanding personalities for leadership as it is on the creatively cooperative processes in which mind adds its genius to mind. The missionary organizations should move closer together, reinforcing each other's powers and resources for the advancement of the Christian way of life. The day when we can safely declare our independence of other Christian groups has long gone by. America may be trying to hold back the tides of the sea by talking and dreaming of her splendid isolation, but the facts belie such an ostrich-like attitude. How much more shall Christians whose breath of life and whose constant platform is the brotherhood of man really exemplify that brotherhood in their closer relationship and planning! Granted that church union may be long in coming. Hearty and vigorous cooperation, untrammelled with the difficulties of dogma and doctrine, is not only available but a large Christian duty in the face of our present world. If we do not now with enthusiasm and energy join together in the closest fellowship possible in a cooperative planning and conduct of our missionary work will we not be recreant to the trust committed to us?

"New opportunities bring new duties." But they also challenge us with a new adventure. In this realm we may really work out together a great new contribution to the growing Kingdom of God. If we are afraid of losing our souls and "inch" forward with

grudging reluctance we will not break open new avenues of power for the world. If together we could throw ourselves with a sacred *abandon* into a high spiritual adventure God might bring to birth through our consecrated instrumentality a new day of salvation for mankind.

It is to such an adventure, such a blazing of new trails together, that we are called by the world situation. May we have such grace and enlightenment of mind and heart as shall make our response worthy the name of Christian, and our consequent accomplishment a triumph for our Lord.





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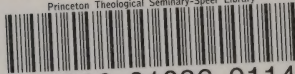
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